

THE LITERARY WORLD.

A Gazette for
AUTHORS, READERS, AND PUBLISHERS.

No. 24.

NEW YORK, SATURDAY, JULY 17, 1847.

THREE DOLLARS
PER ANNUM.

THE LITERARY WORLD.

No. XXIV., July 17, 1847.

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Weekly, on Saturday morning, of the size of at least sixteen quarto pages of forty-eight columns, sometimes enlarged to twenty-four pages, and seventy-two columns. Annual subscriptions \$3, payable in advance; single numbers, 64 cents.

Advertisements should always be sent in before Saturday of the week previous to publication, and unless marked, will be inserted until forbidden.

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THE MONTH OF MAY. By Mary Roberts. With a large etching by John Absolon.

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[July 17.

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To WILLIAM TIPPING, Esq.

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NEW YORK, SATURDAY, JULY 17, 1847.

THE LITERARY WORLD—C. F. HOFFMAN, EDITOR.

The plan of the *Literary World* is to offer a medium where the *Author* and the *Publisher*, the *Bookseller* and the *Bookseller*, the *Reader* and the *Critic*, may all communicate with each other, as in a *Literary Exchange*. The true interests of all these parties are undoubtedly identical, in all book transactions which are conducted in good faith; and by impartially placing their claims side by side with each other, The Literary World hopes to hasten the era when this truth shall be generally understood and acted upon. As a *Gazette for Readers, Authors, and Publishers*, its own success is necessarily dependent upon preserving the strictest impartiality when attempting to define the relations between these respective parties in any special instance, and this is the best guarantee that can be offered for the independence of the work.

Reviews.

American History; comprising historical sketches of the Indian Tribes; a description of American Antiquities, with an inquiry into their origin, and the origin of the Indian Tribes; history of the United States, with Appendices, showing its connexion with European history; history of the present British Provinces; history of Mexico; and history of Texas, brought down to the time of its admission into the American Union. By Marcus Willson, author of School History of the United States, Comprehensive Chart of American History, &c. New York: Mark H. Newman & Co. 1847.

The above is the full title of a thick octavo volume of 672 pages. It requires our notice for two reasons; first, the importance of the subject, and secondly, the manner in which the author has discharged the duty he owed to the public.

The importance of the subject has begun to be appreciated. Some of the ablest writers of the present day have been and are engaged in exploring, illustrating, and giving definite form and accurate delineation to American History. Soon—if it be not already the case—the history of our own country and that of the whole continent of America, will form a distinct department in the education of youth, and ere long we shall see in our Colleges and higher institutions of learning, chairs for Professors of American history and antiquities. We anticipate this period with no little pleasure and interest. There is so much in the past history of our beloved country, which shall serve as beacon lights of warning and encouragement to all future generations; there is so deep interest attached to the scanty foot-prints of those mysterious races who have passed away for ever; there is so melancholy a gratification in noticing the gradual but sure disappearance of the red man before the indomitable Anglo-Norman; there is so large a number of records to be brought forth from their recesses, to be arranged, collated, and carefully preserved; there are so many traditions of the past among our fathers, and the few whose hoary heads admonish us of the near approach of that day, when we must part with them to see them no more on the earth; so many personal recollections of great value and of immense service, oftentimes in elucidating points of historical lore; that we feel that it is only making a very obvious remark to say how richly and abundantly this field of labor will repay individual exertion, and minister to the best interests of our people.

We repeat that we are looking with great interest for the period, when the importance of historic truth shall be duly estimated. Our country is yet in her youth, but it has been a youth of brave deeds, of noble acts, of soul-stirring events. How many noble sons has she brought forth and nurtured; how much of trial have they passed through; how have they

not spared their life's blood in her righteous cause? The terrors and desolations of war have not frightened her into submission to injustice and oppression; neither has the smiling heritage of peace been abused, to forgetfulness of God and his goodness, or to iniquity towards man. Our annals are not stained by the record of wholesale butchery, of brother arrayed against brother, of anarchy and lawlessness; no blood-stained conqueror has trampled in the dust the lives and liberties of our countrymen; no military despot has rendered desolate our homes, by carrying off the flower of our youth to wage war in foreign lands; no demagogue has here arisen to lord it over the peaceful and order-loving inhabitants of our fair and fertile land. Nay, with some exceptions, our annals are filled with stories of patriotic deeds, of high principle, of noble ambition, of public virtue. The importance of these in training up our youth, cannot be too highly estimated. If we wish them to learn the value of republican institutions—if we wish to have them grounded in sound views of the rights and liberties of the people, of the supremacy of the laws, of the equality of political rights and privileges, of the nature and form of our government, and its practical adaptation to the wants of the millions who live under and enjoy its blessings—what more effectual course can be adopted, than to point them to the history of the past? to set before them Washington and Hamilton, and Jefferson and Madison, and the host of worthies who have taken part in forming and establishing our government upon its present basis? to show them what has been done, the actual working of the system, during more than half a century's trial? If we wish to infuse into their minds a love of country, a patriotic spirit of emulation, a due appreciation of the advantages they enjoy; in what better way can we accomplish our end, than by telling them of those noble men who risked all for their country, who spared neither health, nor strength, nor life in her defence, and who devoted their best days and clearest energies to elucidating, enforcing, and maintaining the true interests of the republic? If we wish them to understand the nature and extent of civil liberty, how can we illustrate it better than by detailing the rise and progress of our revolutionary struggle, and setting forth the lofty principle of those noble minded men, who engaged in that strife for liberty or death? If we desire to warn them against the evils of foreign influence, and the dangerous tendency of foreign interference in our political affairs, how can we do so as effectually, as by making them study Washington's invaluable writings, and the uniform policy of our government from its very beginning?

But it is not necessary that we should enlarge upon the importance of the topics, which Mr. Willson has presented to our notice in the "American History." It is of more immediate consequence that we should call attention to the manner in which he has discharged the duty which he owes the public in this matter. We shall seek to do this with great plainness and directness, not only because that is due alike to the author and our readers, but also because the *Literary World* has taken high ground, and insists upon the possession of high qualifications on the part of those, who seek to instruct through the medium of the historic page.

The first thing to be noticed, is the extensive range of subjects which is embraced in the volume before us. It is not simply a history of the United States, or of that portion

of the American Continent, which comprised the original British Colonies. It is not merely a history of North America, or of those various European colonists who since its original discovery have settled in this western world. It does not confine itself even to the history of the whole continent, nor of the races who inhabit it. It is something more than bare civil history; it professedly includes antiquarian, and geographical, and more or less of philosophical information. It is, in short, an ambitious volume; ambitiously utilitarian, as we might term it. The author's aim seems to have been, to include everything which could render American history exact, clear, and interesting; to give a brief synopsis of European history, in order to show our connexion with the old world; to sketch concisely the history of the aborigines of America; to illustrate past events and scenes, by maps and wood-engravings; to settle on a uniform basis the chronology of our history; &c., &c.

A consequence of this wide range of purpose on the part of Mr. Willson, will at once be thought of. Brevity—necessary we allow—characterizes the whole of his book. That which requires pages and even volumes, thoroughly to examine and fairly to set forth, in the present volume is expressed in few words, or at most in few lines. Enough there may be for the purposes of most readers; the great mass of people may not care to go further than Mr. W. carries them in historical research; and we are free to say, that there is information sufficient in the "American History," to render every man among us well informed on the points essential for him to know, respecting our past and present condition. But we beg it to be noticed, what immense responsibility the epitomizer of history takes upon himself; how greatly liable he is, when restricted, as he is, to a few words or sentences, to convey an erroneous, defective, or overcharged impression; how strong a temptation lies in his way to choose anthesis and point, rather than the stern and exact realities of history. We may have occasion to instance an illustration or two from Mr. Willson's volume.

A third point of interest in this connexion may properly be alluded to; we mean the great labor, diligence, and care which the author has displayed in the compilation of his history. He has evidently availed himself of all the ordinary and accessible sources, and though we should differ from him as to the prominence given to some points, and the extreme brevity with which others are treated, we frankly allow him all the praise which well directed labor always deserves. Our individual view of what is desirable on this subject does not agree with the results of Mr. W.'s efforts; but we are not so unjust as to undervalue what has been done because we think it might have been done better. No man knows, till he has tried—of course we mean no honest, high-minded conscientious man knows till he has tried—what it is to write a small or moderate sized book on any important period of history; and from some slight acquaintance with this matter we are well aware that it is much easier to criticise than to do as well, much easier to find fault than to do better. All the while, however, be it remembered, we feel that it is incumbent on every one to examine with increased care the writer who professes to give the substance of fifty volumes in one; to tell the story of past days, which is spread out over a thousand pages, in one brief comprehensive page. Mr. W.'s laborious diligence is quite

evident in every part of the "American History." He has manifestly studied Bancroft and Grahame, but not to the neglect of the original writers. He has brought together a very large mass of information of various kinds, some illustrative, some in the style of disquisition, and perhaps more in the way of analysis. The care displayed is generally very great, and the sentiments and views of others are usually faithfully presented.

The style of Mr. Willson may be characterized as, on the whole, equable. It never rises much above the ordinary level; it rarely sinks below the point of plain and quiet narrative. There is little or no effort after pathos, eloquence, beauty, or sublimity; the author has had the good sense to estimate his powers more justly, and so is neither on stilts nor in borrowed plumes. He speaks and writes like a man who feels the importance of that which he communicates, and he puts it before his readers in straightforward, clear, manly, and not unpleasant diction. Occasionally his aim is high; he seeks to lay before us the philosophy of history; to trace events to their causes; to unwind the labyrinthine web of secret motion, interest, passion, or prejudice; or to show the main spring of action which led to so multiform results. But such is not his forte, what he says is just and generally well expressed. His sentiments are those of a man impressed with a due reverence for the Christian religion; he is manifestly an American in feeling as well as prejudice; and he is clearly of the opinion that nothing in modern times is comparable with the origin, progress, and present position of these United States. But he falls short we might say, far short—of that elevated, widely extended and comprehensive view of the past, which shows, from the nature of man and from the dealings of Divine Providence with the human race, how surely and certainly the like causes which have been at work in our past history have in all ages produced the like results; and more than this, that the seeds of decay which sprang up and produced their fruit in the ruin and entire extinction of Greece and Rome have been sown among us, and need but the fostering influence of those hot beds of party virulence, unhallowed ambition and luxurious ease and indolence, to bud and blossom to our country's desolation. We pray that that hour may be far distant; but it had been well for our author to have given prominence to an idea so fraught with wholesome considerations to us all.

Our remarks have already been drawn out to a length, we fear, almost insufferable; the general topic has engaged our attention so much, that we shall have to despatch minor matters as rapidly as possible. A few points of criticism only, and we have done. We object to the great subdivision indulged in by the author, as tending to confuse the reader rather than aid him; to the small type in which the notes, marginal analyses, and appendices are printed; to the several wretched woodcuts, intended to illustrate history, but actually serving to make it almost ludicrous. In these days of splendid pictorial books, it ought not to be permitted that American history should be treated with less care than that of England. The pictures illustrative of South American antiquities are respectable, and are not meant to be included in the censure above. But we are clearly of the opinion that poor pictures and small type ought to be banished from every book intended for general use. The geographical accounts, in the notes at the foot of the page, are decidedly valuable, which is more than we can say of many of the little three-quarter inch square maps, as they are

styled. Half a dozen maps of good size, throughout the volume, would have been of vastly more service. These, however, with similar objections we might make, need not be enlarged upon. Had we time we should make a more serious charge against Mr. Willson, for what we must term partiality in a historian, who, in our judgment, is bound to be strictly just and equitable towards all, however much he may differ from them in principles, sentiments, or practice. Mr. Willson, no doubt, is a Protestant, and as such he speaks and writes; that is well: we should do the same in a similar position; but he ought not to use expressions which are incorrect and unjust to those who agree with him in protesting against popery. The term "catholic" occurs frequently in his history: in every instance it means Papist, or Roman Catholic; one or the other of these terms ought to have been used, since the Presbyterian, Dutch Reformed, Episcopal, and other Protestants claim to believe in the "holy catholic church," and so are just as much entitled to the name of Catholics as the papists, or anybody else. The author has entirely exceeded the dignity of history when, adopting a Romish sneer, he says that the study of the New Testament tended to make men "heretics" (p. 152). In colloquial language the expression might be justified; but it is wholly out of place here. The following passage will serve to illustrate a remark thrown out a while ago, on the disposition to excess, one way or the other, of the man whose words must be confined within narrow bounds: "At this time there was no opposition to the papal power; all heresies had been suppressed—all heretics exterminated; and all Christendom was quietly reposing in a unity of faith, rites, and ceremonies, and supinely acquiescing in the numerous absurdities inculcated by the head of the church, when, in 1517, a single individual dared to raise his voice against the reigning empire of superstition, the power of which has ever since been declining. This person was MARTIN LUTHER, a man of high reputation for sanctity and learning," &c. (p. 150). It is marvellous how a well informed man, as Mr. W. undoubtedly is, can write thus, when such common books as Mosheim's, Gieseler's, or Neander's history are within his reach. We recommend him to inquire a little about Wickliffe, Huss, Jerome of Prague, and other ante-Reformers. The glory which is Luther's due needs no exaggeration to set it off. History can well afford to state the exact truth, and confess that the cry for light and reformation was almost universal ere Luther raised the standard, and that the commotion and discord throughout the western church were such as that it would have been impossible long to avoid the collision which took place under Luther's auspices. In speaking of the martyrdoms of some of the great and good men who were brought to the stake under Mary, of England, the collocation is careless: "Archbishop Cranmer, Ridley, bishop of London; Latimer, bishop of Worcester," &c. (p. 155). The two last suffered together in October, 1555; Cranmer was reserved till March of the next year. We are glad to see that Mr. W. goes so far as to say, that "no justification can be made for the death of the king," Charles I. (p. 292). It might have been well to have spoken with the like plainness and honesty of the unfortunate Strafford, and the still more unfortunate Laud. Strafford, through the pusillanimity of the king, did suffer according to the forms of law; but Laud was judicially murdered, if ever man was. Poor Laud! Most unpopular, wrong-headed, ill-tempered man; most incompetent

and ill-judging politician! death may have been his due; but by no law of England can his death be justified. Even Monsieur Guizot, whose prejudices are all the other way, is forced to speak thus of the matter: "Laud, four years a prisoner, aged, infirm, had only to answer for his co-operation in a tyranny now four years since put an end to. As in the trial of Strafford, it was impossible to prove high treason against him by law. To condemn him, like Strafford, by a bill of attainder, the king's counsel was necessary; but theological hatred is as subtle as implacable. At the head of the prosecution was that same Prynne whom Laud had formerly caused to be so odiously mutilated, and who was now eager in his turn to humiliate and crush his enemy. After a long trial, in which the archbishop showed more talent and prudence than might have been expected, a simple ordinance of parliament, voted by seven lords only, and illegal, even according to the traditions of parliamentary tyranny, pronounced his condemnation" (p. 280). Mr. Willson is too positive respecting the loyalty of Virginia (p. 174). Dr. Hawks, in his account of the Protestant Episcopal Church in Virginia, has furnished the evidence—sufficient we think—to prove that Charles the Second was proclaimed in Virginia sixteen months before the king was restored to the throne.—(See Hawks's *History*, p. 64, and *Note*, p. 283.)

We instance the above as a few of the criticisms which might be made on the spirit, conduct, and accuracy of the "American History;" more, much more of the same kind might be adduced, but it is unnecessary. As we took occasion, previously, to speak in high terms of the execution of the work as a whole, so we would do again. It is creditable to the author's diligence, care, and general faithfulness to have produced so good a work as the one before us; though it is not, in several respects, what we think the importance of the subject, and the abundance of the materials at command might justify us in expecting. Portions of American history have yet to be written to do full justice to all persons and parties, religious and political. It is no disparagement to Mr. Willson, that he has not reached the point to which no one of his predecessors ever attained. It is great praise to him that, notwithstanding an evident bias in favor of the Puritans, and New England as their home, he has still spoken out honestly of Puritan bigotry and intolerance (p. 332); and given a tolerable, though too brief, sketch of the early history of New York [the seat and centre of the British colonial empire in North America], and the more southern colonies. On this account we entertain strong hopes for the future; and though we may be too sanguine, we trust that the day is not far distant when our history shall be written by men of enlarged, liberal, and truly catholic views; men not confined by want of room (as Mr. W. is), or wedded to certain party views (as Mr. Bancroft is); men who shall feel the sacredness of truth, and the equal justice due to all men, and who shall strive to set it forth in all its plainness, fulness, and completeness. Till that day arrives, we shall not scruple to express—as we now do—our thanks to Mr. Willson, and all other zealous laborers in the cause of American History. As yet the harvest truly is plenteous, but the laborers are few; and even of these—as we have lately shown when noticing Mr. Headley's last volume, and that of Mr. Russel, just published by the Harpers (see Nos. 22 and 23 *Lit. World*)—too many enter the field without sufficient knowledge of what has been done by their predecessors.

Poems by Clement C. Moore, LL.D. New York: Bartlett & Welford.

This is a pure volume of refined and classic Poetry, in its genuine sense. Not to be sure in the highest sense, for these pages include none of the higher aspirations of the Muse. There is nothing dramatic nor epic; no Pindaric strains, no Miltonic fervor and sublimity, nor the grand sweep of Dryden's glorious verse, but there is still a great deal that is truly excellent, nay admirable, both positively and negatively.

To begin with the latter cold praise (which we do not mean to be so considered, in these days of extravagance and crudity, in poetical attempts), there is not a particle of affectation, cant, false pretence, or straining after effect, in the whole collection. Artistically and morally, it is one of the most honest books we ever read. The author does not once feign a sentiment or court popular prejudice; he is utterly without duplicity or ostentation.

It is true, circumstances may have had something to do with this. Dr. Moore, the son of the excellent Bishop Moore, of New York, himself not only a pure and refined character, but superadding to the accomplishments of the gentleman the nobler character of a benevolent, Christian philanthropist, has been most fortunately placed as well for the culture of refined taste as for the development of individual character.

The author of this volume (we add this for the benefit of those who are ignorant of his name and position) is at present a professor of the general theological seminary of the episcopal church, giving his services for the benefit of the Institution (to which he presented the grounds on which the buildings stand, with the beautiful adjacent green) and the Church. The poems here collected, are the fruit of leisure hours, and form the expression of personal feelings. They are mostly *occasional poems*: a description of verses often styled fugitive, but not assuredly to be such in this instance, and we risk little in predicting a permanent reputation for them and for their author.

Refinement is their characteristic; not weakness nor sentimentality, but fine sense, elegance, graceful turns of pleasantries, natural and pleasing sentiment, genuine pathos. Gifford's highly praised verses to his Anna are weak and puerile compared with the verses to the Poet's Children, to his late wife, and on the death of a favorite daughter.

The purest moral feeling and polished versification are also to be remarked as prominent traits of Dr. Moore's poetry. Neither Bryant nor Dana is more careful in the musical structure of his verse; neither of these finished poets is more deserving of being read, for elevation and high aims. Yet there is no assumption on the part of the poet. From his natural elevation, and from a religious tone of character, surrounded by admiring friends and devoted children, our author writes naturally either as a moralist or as a companion, when he writes for others: it is different when he pours out the full tide of his own feelings, in the purest elegiac verse, far more touching than the verses of Hammond, whom it was once the fashion to call the English Tibullus. In humor, too, our author has been quite successful. His visit of St. Nicholas, we believe, has been regularly reprinted for some years past in certain of our city journals; and together with the two exquisite poems of "Lines to my Children, with their Father's Portrait," and "Lines from a

Husband to his Wife," are to be found in most of the collections of American poetry.

Dr. Moore's poetical talents incline him to domestic themes and incidents and characters; he is a disciple of Cowper and Goldsmith: yet by no means an imitator of either. His vein is original: his manner is his own—still, his admiration for classic models may guide his taste and control his pen. Both of these fine poets might be proud of such a follower, each of them would have gloried in such a friend.

We can see nothing in this writer of the ordinary sins of American versifiers, no plagiarism, no imitation, no morbid feeling, no rhetorical flourishes, no transcendentalism.

The poems are *occasional*; and so far, instead of being worthy of rejection on that score, they are the natural effusions of the writer's heart and fancy. After the highest walks of song, the drama and the epic (only worthy, when admirable), what forms of verse are so enduring and so popular, as the songs and ballads which make up the popular staple of every national poetic literature? These are truly *occasional*, spontaneous, individual. It is in such poems the poet writes his life, gives his experience; proclaims his joys and praises; embalms a friend or an enemy; deepens a sentiment or renders his description most vivid. The regular forms of poetry seem strained and elaborate compared with this. They want, apparently, the impulse which gives truth to these, and which infuses its life into them. Other verse is more reflective or philosophical: this gives the essence of the art; the true poetic afflatus.

Much of our American verse (the best portion) is lyrical. Not always verses for music, nor drinking songs, nor effusions of gallantry, though we can point to a rich anthology of that class. But a lyrical spirit runs through much of the serious poetry of Bryant, all of Halleck's and Brainard's; and most of the productions of Dr. Moore's muse are essentially lyrical, although they often run into the more purely elegiac form—of this the following poems are more especially to be remarked, in confirmation of our criticism.

The Organist, a spirited address, in epistolary guise, the Wine Drinker and the Water Drinker, two capital poems, that would have delighted Green (author of the *Spleen*), and much after his manner; and that must gratify every rational man, as well as lover of fine verse; and the exquisite lines to my Daughter on her Marriage, the equally admirable address to Southeby, which with the fine poems to the Poet's Children and Wife, we have referred to before, emphatically stamp our Poet's mastery of the pathetic in domestic scenes. The parallel may seem strained, but we are apt to compare these rare gems with such a poem as Cowper's Address to his Mother's Picture; and we think our bard loses not a whit by the comparison. With Goldsmith, our poet is a model of simplicity and natural grace, which shine out in the lightest copy of verses. A few of the pieces in this volume of this kind and exactly suited to the occasion that produced them, may not be adequately appreciated by the common reader, but none can fail to be impressed (who have a heart to feel or a taste sufficiently cultivated to appreciate our author's delicacy) with the poems we have mentioned above. They are, truly, classical poems.

The preface is a manly and judicious one, instinct with the uncommon union of wise prudence and natural feeling. It is the best criticism, and forms a most appropriate com-

mentary on the volume; as modest and discriminating as the poems that succeed are truly excellent. And as such we transcribe it for the benefit of our readers.

"*My dear Children*: In compliance with your wishes, I here present you with a volume of verses, written by me at different periods of my life.

"You may perceive that the pieces contained in it are not arranged in the order of the times at which they were composed; for, not only would it be impossible for me now to make such an arrangement with precision, but it was thought best that the serious should be intermingled with the gay, and the shorter with the longer compositions.

"I have not made a selection from among my verses of such as are of any peculiar cast; but have given you the melancholy and lively, the serious, the sportive, and even the trifling; such as relate solely to our own domestic circle, and those of which the subjects take a wider range. For, as you once persuaded me to sit for my portrait, which was the occasion of one of the pieces in this collection; so, I flatter myself that you will be pleased to have as true a picture as possible of your father's mind, upon which you and your children may look when I shall be removed from this world. Were I to offer you nothing but what is gay and lively, you well know the deepest and keenest feelings of your father's heart would not be portrayed. If, on the other hand, nothing but what is serious or sad had been presented to your view, an equally imperfect character of his mind would have been exhibited. For you are all aware that he is far from following the school of Chesterfield with regard to harmless mirth and merriment; and that, in spite of all the cares and sorrows of this life, he thinks we are so constituted that a good honest hearty laugh, which conceals no malice, and is excited by nothing corrupt, however ungentle it may be, is healthful both to body and mind. And it is one of the benevolent ordinances of Providence, that we are thus capable of these alternations of sorrow and trouble with mirth and gladness. Another reason why the mere trifles in this volume have not been withheld, is, that such things have been often found by me to afford greater pleasure than what was by myself esteemed of more worth.

"I do not pay my readers so ill a compliment as to offer the contents of this volume to their view as the mere amusements of my idle hours; effusions thrown off without care or meditation, as though the refuse of my thoughts were good enough for them. On the contrary, some of the pieces have cost me much time and thought; and I have composed them all as carefully and correctly as I could.

"I wish you to bear in mind that nothing which may appear severe or sarcastic, is pointed at any individual. Where vice or absurdity is held up to view, it is the fault, and not any particular person that is pointed at.

"Nowithstanding the partiality of you and my friends, I feel much reluctance to publish this volume; and have much doubt as to its merit. Had she who wrote the lines signed 'La Mère de Cinq Enfants,' and those upon the death of your cousin, Susan Moore, which appear in this collection, been still spared to me, her native taste and judgment would have afforded me great assistance in putting together this little work, and would have enabled me to act with much more confidence than I now can. But whatever be the merit of the offering which I here make to you, receive and look upon it as a token of the affection of your father.

"C. C. M."

Life in Prairie Land. By Mrs. Eliza Farnham. New York: Harper & Brothers.

The call of the Chicago Convention makes the prairies of Illinois the theme of interest to many a summer tourist at this season; and casting our eyes along our shelves we find a

fit subject for one of those "Retrospective Reviews" promised in our prospectus, in the last work upon the prairies, whose title heads this article. And yet with the thermometer at 90° one can hardly be expected to examine so loosely written though clever a book as that before us with any great particularity. For the traveller who is about to visit the land it describes has the one all-important charm of enthusiasm. And with a guide-book for the river and stage routes, and some incidental memoranda as to the points on the prairies where one can get grilled grouse instead of smoked ones, the next essential of the prosaic tourist is the Claude-Lorraine glass of some poetic mind through which he can view objects by a more glowing light than his own fancy perhaps would furnish. Our first quotation from the work before us is sufficient to show that its writer may supply the desired medium.

Mrs. Farnham says in her preface, "I have been impelled in every step by love of my theme. I have loved the West, and it still claims my preference over all other portions of the earth. Its magnitude, its fertility, the kindness of its climate, the variety and excellence of its productions are unrivalled in our own country, if not on the globe. * * * If nature ever taught a lesson which the en-dwarfed, debased mind of man could study with profit, it is in these regions of her benignest dispensations. The burden of her teaching here is too palpable to be wholly rejected by any. Even vulgar minds do not altogether escape its influence. Their perceptions become more vivid, their desires more exalted, their feelings purer, and all their intellectual action more expanded. The magnificence, freedom, and beauty of the country form, as it were, a common element, in which all varieties of character, education, and prejudice are resolved into simple and harmonious relation. Living near to nature, artificial distinctions lose much of their force. Humanity is valued mainly for its intrinsic worth—not for its appurtenances and outward belongings." * * * "The writing of these sketches has, therefore, been a labor of love. While engaged upon them, I have lived again in the *land of my heart*. I have seen the grasses wave, and felt the winds, and listened to the birds, and watched the springing flowers, and exulted in something of the old sense of freedom which these conferred upon me. Visions, prophetic of the glory and greatness which are to be developed here, have dwelt in my mind and exalted it above the narrow personal cares of life."

The book commences with a description of her passage by steamboat from St. Louis to a town some 260 miles distant on the Illinois, accompanied by a younger brother, who bore, not unworthily, the mirthful and mischievous name of Hal. Arrived at this place, after various delays, a short journey of nine miles through the mud and "slues" of the country, takes them to the home of their sister. From this point the authoress commences her views of the Western country, manners, and life. Her remarks upon character show some discrimination and a degree of humor, but in expressing the feelings excited by the boundless prairies, the broad and extended streams, and the rich luxuriance which nature in her primitive strength and beauty spreads everywhere around, she expresses herself with a fluency and eloquence that reminds us of Flint's glowing descriptions of the same regions.

"One of the most impressive features of the

magnificent land, is the magnitude of its streams. One can form no adequate conception of the effect which these water-courses have on the mind: the smallest of them that is ever entered by steam-boats, longer than the most vaunted rivers of the east; the largest, half spanning a continent. To float along on these majestic waters, through regions whose beauty and fertility we can scarce imagine to have been surpassed by Eden itself; to travel thousands of miles through forests whose deep aisles re-echo to no sound save the monotonous breath of your own steamer, and plains which stretch away from the water-side to the sky! Millions upon millions of acres, sending forth no sound or sign of life; silent, tenanted only by wild animals, and, at long intervals, by the solitary wood-chopper, whose "shanty," hidden among the trees, is indicated by the smoke which curls up from its stick chimney; or possibly by the shouts of children around its door; to travel thus for days and even weeks, your steed never tiring, your speed never flagging, is to gather an idea of vastness, unparalleled except upon the ocean. There is a sublimity in journeying on these great waters which language cannot describe. You feel it from the first moment you find yourself afloat. It is not in looking out upon them. To the mere optical sense they are often less impressive than the puny streams of the east. It is in the association—the idea that the water which ripples at your side has come from a far land, a land full of unexplored wonders and beauties. The reflection opens an immense field of thought and inquiry, and makes you long to be transported to the regions where all these exist. Oh, I love nature! The old world, burdened as it is with the sublime and exquisite products of human energy, enveloped as it is with the associations of tumultuous ages, and glorified with the light of mighty minds, is interesting. It tells many a tale to subdue and to enkindle the soul; it opens many a volume to delight, to astonish, to agonize. It offers a continued spectacle of warning, exhortation, and instruction to him who will gaze thereon. Wiser heads may prefer this, but give me the free untroubled empire of nature! Give me her piled cliffs, her forest aisles, her chant of rushing winds and waters, her untrained songsters, her exquisite forms and hues of beauty, and I will ask no other. The lofty edifices which art, directed by the religious feelings, has wrought and piled, may waken devotion in others, but my cathedral should be the overhanging cliff, my temple the eloquent shades. My worship is kindled by these into far more intense life than by the displays of human power. Living much with nature, makes me wiser, better, purer, and therefore, happier!"

Let not the sober-minded reader object to this as rhapsodical: there is a passage nearly identical in an earlier writer;* Judge

* "I confess that I take a singular pleasure in surveying these beauties, as yet unmarred by the improving axe of the woodsmen, and unprofaned by the cockney eyes of city tourists; nor would I change my emotions while ranging alone over the broad meadows, traversing the lofty forests, or loitering by the limpid lakes of Michigan, for the proudest musings of the scholar in classic land. It may argue a want of refinement in taste, but I confess that a hoary oak is to me more an object of veneration than a moulder column; and that I would rather visit scenes where a human foot has never trod, than dwell upon those gilded by the most arrogant associations of our race. What are the temples which Roman robbers have raised—what are the towers in which Feudal oppression has fortified itself—what the blood-stained associations of the one, or the despotic superstitions of the other, to the deep Forest, which the eye of God has alone pervaded, and where Nature, in her unviolated sanctuary, has for ages laid her fruits and flowers on His altar? What is the echo of roofs that a few centuries since rang with barbaric revels, or aisles that pealed the anthems of juggling pomp, to the

Hall more than once indulges in a similar strain, and Miss Fuller's fine mind is fired in the same way by the wild scenes of the prairies.

The authoress of the book before us has diversified her descriptions by interweaving many a tale of the trials and hardships of the first settlers, with here and there some legend of the Indian tribes. She also allows us to sit with her by the bed side of the sister whom she had gone so far to join, and to listen to her noble parting words of instruction and resignation. We are with her too, in her hour of still deeper affliction, when the life to which her own was so nearly linked is withdrawn from the earth, and the mother is bereft of her only child.

Still the authoress gives us very little detail of her movements, and we can as little retrace her journeyings, as those of the Children of Israel from Egypt to the Promised Land. This almost makes us regret that she did not give to her work a somewhat different form. She might have written separate pieces, the circumstances of each gathering around some striking character or incident, and thus have presented us with a series of sketches of the West, not unlike "The Lights and Shadows of Scottish Life." This, however, has in its most characteristic phases been so inimitably done by Mrs. Kirkland, and is so cleverly followed up in its broader colors by the crowd of American Kit Norths, who westernize for the Spirit of the Times, that many a writer might well be deterred from entering a field already so cleverly pre-occupied.

We observe that frequently, in various parts of her work, Mrs. Farnham, speaking of the influence of the wild and sublime scenes of the West, of the solemn stillness of its forest sanctuaries, the mildness of its climate, the beauty and luxuriance of vegetation, and the unalloyed freedom there enjoyed, would seem to convey the idea that these of necessity must produce the happiest effects upon those who gather there from the crowded marts of the East,—that this deeper penetration into the kingdoms of Nature and old Pan must go far to recall man from his false and artificial ways, and restore him to a life of purity and simplicity, and the dignity of true manhood. This, certainly, were a most consoling view, could we really persuade ourselves of its correctness, especially at this time, when it seems as if our country was destined to become not only "the common refuge of all nations," but also, less willingly, their asylum and hospital. But unfortunately we remember that some of the fairest portions of the earth are occupied by the most degraded of the human race. Many a land celebrated in ancient song and story,

"where nature loved to trace,
As if for gods, a dwelling-place,
And every charm and grace hath mixed
Within the paradise she fix'd.—

is now the home of those who regard not its charms, and feel no thrill at the remembrance of its former glory. Imagination leads us to people scenes of peculiar beauty and places where nature has bestowed her choicest gifts, with beings worthy of such divine abodes. Hence

The airy mountain and pell-mell stream,
The solemn forest, and the evening beam,

have received fit inhabitant, of muse or nymph, dryad or fairy form. But unhappily, in this life, reality will seldom correspond with these beautiful fictions. Rousseau justi-

Silence which has reigned in these dim groves since the first fiat of Creation was spoken?"—"A Winter in the West," 1833, vol. i., Letter xv.

fyng the location which he had given to the scenes and characters of his romance, says ; "Allez à Vevay—visitez le pays, examinez les sites—promenez-vous sur le lac, et dites si la nature n'a pas fait ce beau pays pour une Julie, pour une Claire, et pour un Saint-Preux ; mais ne les y cherchez pas."

Thus, observation and reflection lead to the conclusion that the effect of such scenes is almost wholly lost upon rude and thoughtless minds, unprepared by previous education : since in nature, as well as in literature and art, "the eye sees only what the eye brings means of seeing." Moral and aesthetic culture require something more than the freest and most balmy air and mellow sunshine. Neither "the breezy call of incense-breathing morn," nor murmuring stream, nor "voice of vernal choir," nor skies beautiful as those of Italy, can alone awaken the higher faculties of the human soul, or become a substitute for those institutions and means of culture which can only be enjoyed, in any degree of perfection, in older and long settled countries. We like not, therefore, to hear the comparative advantage and importance of these spoken of quite as slightly, as occasionally in the book before us ; and we are wholly unwilling to believe that a land in which a Christian people have toiled, and which many generations of faithful and earnest men have striven to bless and adorn, is inferior to another which is yet wild and unimproved, that is, to its own primitive state ; or that the present generation of New England children have before them a life and a career less fair and desirable than the first forest-born sons of their Pilgrim sires. We are apt to err by generalizing too hastily from our own feelings, ascribing to many scenes and objects effects which the slightest observation would convince us they do not, except in peculiar circumstances, ever produce. The inhabitants of all new countries must be subject to many hardships and privations ; whilst the means of mental and moral improvement are difficult to be obtained, and inferior in kind.

But we had no idea of quarrelling with Mrs. Farnham, for extolling and eulogizing her favorite land, the West. Indeed, we are rather glad, in these times, to find any one who has an honest hobby, so it be really genuine, the result only of too partial love and admiration, and not some exclusive theory, the offspring of mere vanity and conceit. It must also be granted that the wild and sublime require much less culture and poetical sensibility for their appreciation, than the calm and beautiful. The savage cannot escape a feeling of awe and sublimity in the midst of an electric storm, by the falls of Niagara, or at sight of a burning prairie ; whilst the meek beauty of many a lovely flower blooms and fades unregarded by him, and by us !

Though disposed to extract rather largely from Mrs. Farnham's attractive pages, we pass over several passages which we had marked, particularly one or two descriptive of a religious assembly, and the preacher's very *Socratic* manner of proving the immortality of the soul, and merely give the closing paragraph, in which she takes leave of Western home and Prairie land :—

"But we are departing from Prairie land ! The bright waters of Lake Michigan dance around our steamer. Blue and dim in the distance, fades the mellow-tinted shore, its long faint outline trembling in the golden haze of the Indian summer ! Farewell ! land of majestic rivers and flowering plains—of fearful storms and genial sunshine—of strong life and

glowing beauty ! glorious in thy youth—great in thy maturity—mighty in thy age—thou shalt yet rival the eastern lands of heroism and song, in the worship and affection of man ! Thy free plains and far-reaching streams shall be the theatre of a power and intelligence never yet witnessed ! Thy countless acres shall glow with checkered beauty, and hum with busy life, when the generations of those that love thee now, sleep in thy peaceful bosom ! Land of the silent past and stirring future, farewell !"

Extracts from New Books.

DE HELL'S TRAVELS.

[Just published in London.]

LIFE AMONG THE TARTARS—"The little island belonging to Prince Tumene stands alone in the middle of the river. From a distance it looks like a nest of verdure resting on the waves, and waiting only a breath of wind to send it floating down the rapid course of the Volga ; but, as you advance, the land unfolds before you, the trees form themselves into groups, and the prince's palace displays a portion of its white façade, and the open galleries of its turrets. Every object assumes a more decided and more picturesque form, and stands out in clear relief, from the cupola of the mysterious pagoda which you see towering above the trees, to the humble kibitka glittering in the magic tints of sunset. The landscape, as it presented itself successively to our eyes, with the unruffled mirror of the Volga for its framework, wore a calm but strange and profoundly melancholy character. It was like nothing we had ever seen before ; it was a new world which fancy might people as it pleased ; one of those mysterious isles one dreams of at fifteen after reading the 'Arabian Nights ;' a thing, in short, such as crosses the traveller's path but once in all his wanderings, and which we enjoyed with all the zest of unexpected pleasure. But we were soon called back from all these charming phantoms of the imagination to the realities of life—we were arrived. Our boatman moored his little craft in a clump of thorn broom ; and whilst my husband proceeded to the palace with his interpreter, I remained in the boat, divided between the pleasure I anticipated from the extraordinary things to be seen in the Kalmuck palace, and the involuntary apprehension awakened in me by all the incidents of this visit. The latter feeling did not last long. Not many minutes had elapsed after the departure of my companions when I saw them returning with a young man, who was presented to me as one of the princes Tumene. It was with equal elegance and good breeding he introduced me to the palace, where every step brought me some new surprise. I was quite unprepared for what I saw ; and really in passing through two salons which united the most finished display of European taste with the gorgeousness of Asia, on being suddenly accosted by a young lady who welcomed me in excellent French, I felt such a thrill of delight that could only answer by embracing her heartily ! In this manner an acquaintance is quickly made.

"The room where we took tea was soon filled with Russian and Cossack officers, guests of the prince, and thus assumed a European aspect which we had not at all expected after the departure of the steamer. But was this what we had come to see ? was it to look at Russian officers, and articles of furniture of well-known fashion, to take caravans-tea off a silver tray, and talk French, that we had left Astrakhan ? These reflections soon yielded to the secret pleasure of meeting the image of Europe even among the Kalmucks, and being able, without the aid of a dragoman, to testify to the charming Polish lady who did the honors of the drawing-room the gratification her presence afforded us. The old Prince Tumene, the head of the family, joined us by and by, and thanked us with the most exquisite politeness for our obliging visit. After the first civilities were over, I was

conducted to a very handsome chamber, with windows opening on a large verandah. I found in it a toilet apparatus in silver, very elegant furniture, and many objects both rare and precious. My surprise augmented continually, as I beheld this aristocratic sumptuousness. In vain I looked for anything that could remind me of the Kalmucks ; nothing around me had a tinge of *couleur locale* ; all seemed rather to bespeak the abode of a rich Asiatic nabob ; and with a little effort of imagination, I might easily have fancied myself transported into the marvellous world of the fairies, as I beheld that magnificent palace, encircled with water, with its exterior fretted all over with balconies and fantastic ornaments, and its interior all filled with velvets, tapestries, and crystals, as though the touch of a wand had made all these wonders start from the bosom of the Volga ! And what completed the illusion was the thought, that the author of these prodigies was a Kalmuck prince, a chief of those half-savage tribes that wander over the sandy plains of the Caspian Sea, a worshipper of the Grand Lama, a believer in the metempsychosis ; in short, one of those beings whose existence seems to us almost fabulous, such a host of mysterious legends do their names awaken in the mind. Madame Zakarevitch soon made me acquainted with all I wished to know respecting the princes Tumene and herself. Her husband, who had long been curator of the Kalmucks, died some years ago, a victim to the integrity with which he discharged his office. The employés, enraged at not being able to rob at their ease, combined together to have him brought to trial, and persecuted him to his last moment with their base intrigues. His wife, who has all the impassioned character of the Poles, has ever since been actively engaged in vindication of his memory, devoting time, money, and toilsome journeys, with admirable perseverance, to that sacred task. A friendship of long standing subsists between her and Prince Tumene, with whose daughter and a lady companion she usually passes part of the summer.

"Prince Tumene is the wealthiest and most influential of all the Kalmuck chiefs. In 1815, he raised a regiment at his own expense, and led it to Paris, for which meritorious service he was rewarded with numerous decorations. He has now the rank of colonel, and he was the first of this nomadic people who exchanged his kibitka for an European dwelling. Absolute master in his own family (among the Kalmucks the same respect is paid to the eldest brother as to the father), he employs his authority only for the good of those around him. He possesses about a million deciatiens of land, and several hundred families, from which he derives a considerable revenue. His race, which belongs to the tribe of the Koshots, is one of the most ancient and respected among the Kalmucks. Repeatedly tried by severe afflictions, his mind has taken an exclusively religious bent ; and the superstitious practices to which he devotes himself give him a great reputation for sanctity among his countrymen. An isolated pavilion at some distance from the palace is his habitual abode, where he passes his life in prayer and religious conference with the most celebrated priests of the country. No one but these latter is allowed admission into this mysterious sanctuary ; even his brothers have never entered it. This is assuredly a singular mode of existence, especially if we compare it with that which he might lead amidst the splendor and conveniences with which he has embellished his palace, and which betoken a cast of thought far superior to what we should expect to find in a Kalmuck. This voluntary sacrifice of earthly delights, this asceticism, caused by moral sufferings, strikingly reminds us of Christianity and the origin of our religious orders. Like the most fervent Catholics, this votary of Lama seeks in solitude, prayer, austerity, and the hope of another life, consolations which all his fortune is powerless to afford him ! Is not this the history of many a Trappist or Carthusian ? The position of the palace is exquisitely chosen, and shows a sense of the beau-

tiful as developed as that of the most civilized nations. It is built in the Chinese style, and is prettily seated on the gentle slope of a hill about a hundred feet from the Volga. Its numerous galleries afford views over every part of the isle, and the imposing surface of the river. From one of the angles the eye looks down on a mass of foliage, through which glitter the cupola and golden ball of the pagoda. Beautiful meadows, dotted over with clumps of trees, and fields in high cultivation, unfold their carpets of verdure on the left of the palace, and form different landscapes which the eye can take in at once. The whole is enlivened by the presence of Kalmuck horsemen, camels wandering here and there through the rich pastures, and officers conveying the chief's orders from tent to tent. It is a beautiful spectacle, various in its details, and no less harmonious in its assemblage.

"When we came out from the kibitka, the princess's brother-in-law took us to a herd of wild horses, where one of the most extraordinary scenes awaited us. The moment we were perceived, five or six mounted men, armed with long lassoes, rushed into the middle of the *taboun* (herd of horses), keeping their eyes constantly fixed on the young prince, who was to point out the animal they should seize. The signal being given, they instantly galloped forward and noosed a young horse with long dishevelled mane, whose dilated eyes and smoking nostrils betokened inexpressible terror. A lightly-clad Kalmuck, who followed them on foot, immediately sprang upon the stallion, cut the thongs that were throttling him, and engaged with him in an incredible contest of daring and agility. It would be impossible, I think, for any spectacle more vividly to affect the mind than that which now met our eyes. Sometimes the rider and his horse rolled together on the grass; sometimes they shot through the air with the speed of an arrow, and then stopped abruptly, as if a wall had all at once risen up before them. On a sudden the furious animal would crawl on its belly, or rear in a manner that made us shriek with terror; then plunging forward again in his mad gallop, he would dash through the taboun, and endeavor in every possible way to shake off his novel burden. But this exercise, violent and dangerous as it appeared to us, seemed but sport to the Kalmuck, whose body followed all the movements of the animal with so much suppleness that one would have fancied that the same thought possessed both bodies. The sweat poured in foaming streams from the stallion's flanks, and he trembled in every limb. As for the rider, his coolness would have put to shame the most accomplished horsemen in Europe. In the most critical moments he still found himself at liberty to wave his arms in token of triumph; and in spite of the indomitable humor of his steed, he had sufficient command over it to keep it almost always within the circle of our vision. At a signal from the prince, two horsemen, who had kept as close as possible to the daring centaur, seized him with amazing quickness, and galloped away with him before we had time to comprehend this new manœuvre. The horse, for a moment stupefied, soon made off at full speed, and was lost in the midst of the herd. These performances were repeated several times without a single rider suffering himself to be thrown. But what was our amazement when we saw a boy of ten years come forward to undertake the same exploit! They selected for him a young white stallion of great size, whose fiery bounds and desperate efforts to break his bonds, indicated a most violent temper. I will not attempt to depict our intense emotions during the new conflict. This child who, like the other riders, had only the horse's mane to cling to, afforded an example of the power of reasoning over instinct and brute force. For some minutes he maintained his difficult position with heroic intrepidity. At last, to our great relief, a horseman rode up to him, caught him up in his outstretched arm, and threw him on the croup behind him. The Kalmucks, as the reader will

perceive, are excellent horsemen, and are accustomed from their childhood to subdue the wildest horses. The exercise we had witnessed is one of their greatest amusements: it is even practised by the women, and we have frequently seen them vieing with each other in feats of equestrian daring.

"The lateness of the hour recalled us to the palace, where a splendid dinner was prepared for us. Two large tables were laid in two adjoining rooms, and at the head of each sat one of the princes. We took our places at that of the elder brother, who did the honors in the most finished style. The cookery, which was half Russian, half French, left us nothing to desire as regarded the choice or the savor of the dishes. Everything was served up in silver, and the wines of France and Spain, champagne especially, were supplied in princely profusion. Many toasts were given, foremost among which were those in honor of the Emperor of Russia and the King of the French. I remarked with much surprise, that during the whole dinner the princess seemed very ill at ease in presence of her brother-in-law; she did not sit down until he had desired her to do so, and her whole demeanor manifested her profound respect for the head of her family. Her husband, the prince's younger brother, had been absent upwards of two months. The repast was very lengthened, and great animation prevailed; whilst for our parts we could hardly reconcile to our minds the idea that the giver of so sumptuous and so well-appointed an entertainment was a Kalmuck. The prince put many questions to us about France, and talked with enthusiasm of his residence in our country, and the agreeable acquaintances he had made there. Though he did not much make our current politics his study, he was not ignorant of our last revolution, and he expressed great admiration for Louis Philippe. After dinner we went in his carriage to visit the mysterious pagoda which had so much excited our curiosity. The moment we set foot on the threshold of the temple, our ears were assailed with a *charivari*, compared with which a score or two of great bells set in motion promiscuously, would have been harmony itself. It almost deprived us of the power of perceiving what was going on around us. The noise was so piercing, discordant, and savage, that we were completely stupefied, and there was no possibility of exchanging a word.

"The perpetrators of this terrible uproar, in other words the musicians, were arranged in two parallel lines facing each other; at their head, in the direction of the altar, the high-priest knelt quite motionless on a rich Persian carpet, and behind them, towards the entrance, stood the *ghepki*, or master of the ceremonies, dressed in a scarlet robe and a deep-yellow hood, and having in his hand a long staff, the emblem, no doubt, of his dignity. The other priests, all kneeling as well as the musicians, and looking like grotesque Chinese in their features and attitudes, wore dresses of glaring colors, loaded with gold and silver brocade, consisting of wide tunics, with open sleeves, and a sort of mitre with several broad points. Their head-dress somewhat resembled that of the ancient Peruvians, except that instead of feathers they had plates covered with religious paintings; besides which there rose from the centre a long straight tuft of black silk, tied up so as to form a series of little balls, diminishing from the base to the summit. Below, this tuft spread out into several tresses which fell down on the shoulders. But what surprised us most of all were the musical instruments. Besides enormous timbrels and the Chinese tamtam, there were large sea-shells used as horns, and two huge tubes, three or four yards long, and each supported on two props. My husband ineffectually endeavored to sound these trumpets; none but the stentorian lungs of the vigorous Mandschis could give them breath. If there is neither tune, nor harmony, nor method in the religious music of the Kalmucks, by way of amends for this every one makes as much noise as he can in his own way,

and according to the strength of his lungs. The concert began by a jingling of little bells, then the timbrels and tamtams struck up; and lastly, after the shrill squeakings of the shells, the two great trumpets began to bellow, and made all the windows of the temple shake. It would be impossible for me to depict all the oddity of this ceremony. Now, indeed, we felt that we were thousands of leagues away from Europe, in the heart of Asia, in a pagoda of the Grand Dalai Lama of Thibet. The temple, lighted by a row of large windows, is adorned with slender columns of stuccoed brickwork, the lightness of which reminds one of the graceful Moorish architecture. A gallery runs all round the dome, which is also remarkable for the extreme delicacy of its workmanship. Tapestries, representing a multitude of good and evil genii, monstrous idols and fabulous animals, cover all parts of the pagoda, and give it an aspect much more grotesque than religious. The veneration of the worshippers of Lama for their images is so great that we could not approach these misshapen gods without covering our mouths with a handkerchief, lest we should profane them with an unhallowed breath. The priests showed how much they disliked our minute examination of everything, by the uneasiness with which they continually watched all our movements. Their fear, as we afterwards learned, was lest we should take a fancy to purloin some of those mystic images we scrutinized so narrowly; certainly they had good reason to be alarmed, for the will was not wanting on our part. But we were obliged to content ourselves with gazing at them with looks of the most profound respect, consoling ourselves with the hope of having our revenge on a more favorable occasion.

"When we returned to the palace, we found the old prince in a little room, of which he is particularly fond, and where he has collected a great quantity of arms and curiosities. Among other things, we admired some Circassian chaskas (sabres), richly adorned with enamelled silver; Damascus swords, no less valuable for the temper of the blades than for the rich incrustations of the hilts and scabbards; Florentine pistols of the fifteenth century; a jasper cup of antique form, purchased for 4000 rubles of a Persian nobleman; Circassian coats of mail, like those of our knights of old, and a thousand other rarities, the artistic worth of which testify the good taste of a prince whom many persons might consider a barbarian. He also keeps in this cabinet, as a thing of great price, the book in which are inscribed the names of those travellers who visit him. Among the names, most of them aristocratic, we observed those of Baron Humboldt, some English lords, and sundry Russian and German savans. We finished our *soirée* with an extemporaneous ball that lasted all night."

MIND AND MATTER.

[From a new work by J. G. Millingen, M.D. M.A., &c., author of the "Curiosities of Medical Experience," just published in London.]

"It is no doubt true that our reason wrestles with the enemy—our reason is in constant collision with our passions—submitted to the antagonistic attack of adverse powers, waging against each other an incessant warfare. The mind is ever hesitating, deliberating; alternately attracted and repelled by duty and passion—our animal appetites and our reason; for, let us not be mistaken, our animal appetites are in every respect analogous to the instinctive appetites of what we call brutes; unless their ratification is checked by divine and human laws, or by hygienic rules, we rush headlong into the commission of what are called *sins*; and gluttony, drunkenness, and sensuality, are the results of the unrestrained indulgence in the mere instinctive impulses of the animated kingdom, from which we only differ by ratiocination.* *Animalibus pro ratione impetus; homini pro impetu ratio.*

* "Theologists of the Roman Church divided *sins* into *venial*, and *capital* or *deadly*; the first being slight infractions of duty, the last of a fatal tendency. The capital

"This double existence, if it may be so called, gave rise to the notion of a *duality* of life—we have a double brain, a pair of eyes, a pair of ears, &c.; but this doctrine must fall to the ground, since, notwithstanding these double faculties, our impressions and perceptions, in a healthy state, are single. I have already alluded to the notion of the ancient philosophers, who believed in the existence of a double soul; at the same time, there can be no doubt that there does exist within us a double power in directing our will, like the Manichean principles of good and evil. I think it is Dr. Moore who states that, in the ceremony of beatification in the Roman Church, while the advocate of the departed holy personage holds forth the claims to canonization, another advocate, personating the devil, ascends an opposite pulpit, and urges his claims and his right to detain the soul of the deceased within his clutches. Truly, a similar debate seems to take place in the brain of man, when hesitating between a virtuous and a culpable resolve. The most absurd anecdotes have been related of this mental struggle; amongst others, it is told of an Irish High-Churchman, who fancied that one-half of his body had embraced Popery—and to punish it for its heresies, he would not allow it to come into his bed. Thus by keeping one leg and one arm out in the cold, a rheumatism ensued, which the Papal moiety of the poor man maliciously communicated to the orthodox side, until both religions went upon crutches. There can be no doubt that a proper moral and religious cultivation of the mind may strengthen its powers, and enable it to come off triumphant from its contest with matter."

"The statistics of crime in France have shown that evil passions are elicited in some classes and professions more than in others. Out of 15,872 persons committed on criminal charges, 3,133 were field-laborers; only 31 artists and 24 students appear in this fearful catalogue of offences; and, what is still more singular, only 78 of the most degraded class of women, upon whose conduct the police keep an incessant and vigilant look out. Next to field-laborers, stood domestics of various description, the delinquencies of personal servants amounting to 1198. The crimes of the laborers may be attributed to want, those of domestics to temptation; and yet, amongst the thousands of students and artists that crowd the French metropolis and populous cities, many of them in the most abject necessity, and of humble origin, we find only 55 offenders. Does not this fact speak volumes on the question of education? The statistics of crime is one of the most painful subjects of philosophical consideration. In the first page of this volume I alluded to the observation of Quetelet on this fearful inquiry. His indefatigable labors in drawing his statistical-tables led him to the conclusion I then quoted, to which I now must add the following lamentable deduction: 'There does exist a budget that is paid with a frightful regularity—it is that of prisons, *bagnes*, and scaffolds. It is this budget that we should strive to reduce. Society (he adds) contains in its bosom the germs of all the crimes that will be committed, and, at the same time, the necessary facilities for their development. It is society, one may say, that to a certain extent prepares these crimes, and the criminal is only the instrument of their execution. Every social state admits a certain number and a certain order of delinquencies that are the consequent results of its organization. This observation, which may at first appear discouraging,

ones consisted of *pride, avarice, envy, anger, idleness, which means sins of the soul*; whereas the two others, *gluttony and luxuriously*, mean sins of the body. St. Gregory considers the sins of the mind the more heinous, while those of the flesh were of a more infamous nature. This classification of sins must have been at one time a considerable source of revenue to the Church, as it enabled to establish a *tariff* of penance with an evaluation of indulgences, and the price of masses for the repose of souls. Helvetius relates the case of a preacher in Bordeaux, who, in exhorting his congregation to contribute to the relief of departed souls, exclaimed, 'When the dropping of your money in the offertory plate produces the sound of *ta! ta! ta! ta!* then you might hear the poor souls in purgatory loudly laughing, *Ha! ha! ha! ha! ha! ha!*—*De l'Esprit, D 2, xii.*'

affords consolation when you closely consider it, since it shows the possibility of ameliorating mankind by modifying their institutions, their habits, and their intellectual faculties, and, in general, anything that relates to their existence. Every year witnesses the reproduction of the same number of crimes, in the same order, in the same regions; each category of criminality exhibits its peculiar, and, more or less, its invariable distribution, according to sex, to age, to the season of the year; all are accompanied in a similar proportion by accessory facts, apparently indifferent, but the recurrence of which nothing as yet can explain. Experience demonstrates, that not only murders annually amount to the same number, but the instruments of destruction are selected in the same proportion."

Fear.—"The effect of fear upon the system proves its uncontrollable influence. The celebrated Marshal Luxembourg was always affected with a bowel complaint during a battle. This circumstance, which is by no means uncommon, has led physiologists to consider it as the result of a relaxation of the sphincters; but this opinion has been contradicted, and the affection of the digestive organs is attributed to an alteration in their secretion, that assumes a morbid, stimulating, and an acrid nature, thereby occasioning great local irritation. It is well known, that under the influence of terror and anger, the secretions of various animals assume a most venomous character: and this is daily observed in the scratch of a cat, when inflicted in play or in anger. In these cases the malevolent nature of the animal, who then labors under both fear and passion, seems to be inoculated in the wound, illustrating the lines of Virgil, when alluding to the bee: 'Animaque in vulnere ponunt.' A very singular case of this alteration in the secretions, on a sudden moral impression, fell under my care: it was that of a young lady of remarkable beauty; but, unfortunately, the secretion from the axillary glands was so offensive, that she was unable to go into society with any degree of comfort. This affection was sudden, and arose when she was about fourteen years of age, when she was in India, and witnessed the murder of her father and her brother by some mutinous sepoys. The appearance of an individual under the impression of terror, is a convincing proof that the whole organization is affected: the countenance pale, haggard, and agast, the mouth half open, the lips livid and quivering, the nostrils constricted, the eyes starting from their sockets, the brows elevated and contracted, the muscular powers of the lower extremities paralysed, and the knees trembling; when, to use an expression of Homer, 'the soul seems to have fled into the legs.' During this state of general disturbance, the blood flows from the circumference to the centre of the system; a chill pervades the whole surface; the pulse is intermittent; the breathing short, hurried, and irregular; the skin damp with anxiety, and the hair standing on end. Dryden has powerfully described this commotion of the frame:

"I feel my sinews slacken'd with the fright,
And a cold sweat thrills down all o'er my limbs,
As if I was dissolving into water.
My blood ran back,
My shaking knees against each other knocked."

TREES IN TOWNS—The first thing for Government to do, Dunsford, in London, or any other great town, is to secure open spaces in and about it. Trafalgar Square may be dotted with deus absurdities, but it is an open space. They may collect together there specimens of every variety of meanness and bad taste; but they cannot prevent its being a better thing than if it were covered with houses. Public money is scarcely ever so well employed as in securing bits of waste ground and keeping them as open spaces. Then, as under the most favorable circumstances we are likely to have too much carbon in the air of any town, we should plant trees to restore the just proportions of the air as far as we can. Trees are also what the heart and the eye desire most in towns.—*Friends in Council.*

LOVE'S ALCHEMY.

THERE are who curl their manhood's bearded lip At Love, and lightly speak of childish whims, As they had all outlived the fire of youth, And cooled its liquid gold to iron strength. Strange alchemy!—and stranger end of life— To toil and glow before the world's great forge, To blow its smouldering coals with urgent breath,

To force the vital dew from foreheads, grimed With dust and smoke, and slowly thus to steal The blood from muscles full and rounded cheeks;

Until the fibres of the shrunken face Stand net-like out like faded, eaten leaves;— All—all to wring the baser from the precious,— Black coals from radiance-flashing diamonds.

I scorn their science—all arts of shooting forth Hollow laughter at sweetest pains of love. There is a higher chemistry—to hold

The loves and sighs of youth of wondrous price, To fuse them in the pointed, solving flame Of after wisdom,—each component part To separate by nice analysis,

And thus to find the elemental truths That make life's combinations beautiful;— To melt, and then to cool them all again In other crystal harmonies of thought.

I seldom dare this high emprise; I know Myself but ill, and less of life's deep springs. More oft, like some grey simple anchorite— A man of many prayers, but wishes none—

I sit and tell me o'er the beaded gems Of all my early boyish loves successive, And murmur low Aves for each fair girl Who stole my heart away. For Love—sweet

Love

Is the Poet's religion—the life of Man.

'Tis not for that I think in measured lines,

Or woo ideal Beauty, that I claim

To dream upon a purple kingly couch

Within the perfumed hall of poesy,

Or sip the radiant wine that flows around,

And wets alone the sculptured lip divine,—

But, that I always loved, and still do love.

I ask you not, gentle, to join my prayers, While piously I count my rosary

Of silver-threaded gems of morning love;

But sit ye down, and look with reverent eye, As in the spirit haunted towers of old,

Where great magicians dealt with things unknown,—

Where crucibles and deadly alkalies, Black liquors, quaintest flasks, and frightful skulls,

Spake of Wisdom that dared the realms of

Fear;—

Or, as in laboratories richly hung, Where princes vied with plodding penury

To tear the secret heart of nature out:

Thus look with reverent eye, and ye shall see The stone that changes all my life to gold.

But first draw up a muffer to your face,

To hold the fatal dampness of a breath,

And ye shall see the glowing forms of all

That queenly line who reigned within my heart.

I sing a potent spell to call them forth;

Then at a touch the shapely mists shall fall,

And, one by one, shall leave the polished drop Of magic metal pure, from which they sprang.

Spirits of Earth, and Air, and Fire,
Skim the dross and fan the flame!

Behold the might of young desire,

Rise, my first love, at thy name—

ELLEN!

A little child with soft blue eyes,

That speak of joy and half surprise;

And she is fair, as children are,

And more than this we cannot say.

How stole she then my heart away?

We rambled all the summer hours

By spangled bunks of yellow flowers,

And 'neath the ancient orchard trees,

As we had been two wedded bees;

We played around the open doors,

And romped along the oaken floors,

And, hand in hand, we ran the street.

Or sat in sports and prattle sweet ;
And thus we lisped our little vows,
And said that we would each espouse
The other, at a distant day.
How won this child my heart away ?
Now, magic wand, dissolve the shape,
And ye shall see the mist escape,
And know the charm, whate'er it be ;—
The silver drop is INFANCY !

Spirits of Earth, and Fire, and Air,
Scatter the ashes—stir the flame !
Behold another, young and fair,—
Rise, my next love, at thy name—

FANNY !

A graceful girl of two and ten,
Just at the budding moment, when
The child begins to watch and wear
A woman's look and boyden air,
And, with a winsome mimicry,
Affects a thousand things to be.
Her silver laugh is never mute ;
She has a fairy hand and foot,
A red-ripe lip, and witching glance
That never stays its wanton dance ;
With whirl and twirl and lightsome spring,
Smiling ever—ever on the wing,
She doots, and floats, and lends a kiss
That fires a doubting boy with bliss.
A child would chase right up the sky
A silver-sprinkled buttery ;
And so I loved her thoughtlessly,
Believing, with the heart of youth,
When all is fair, then all is truth,
And all is good where all is gay ;
How could she take my heart away ?
A dart of flame—she disappears,
And, as the curling vapors die,
Within the crucible adheres
The glistening dress of COQUETRY !

Spirits of Air, and Fire, and Earth,
Stir the coals, and wake the flame !
Let shadows brood another birth ;
Rise, my next love, at thy name—

HARRIET !

A slender form of gentleness,
With golden chain and simple dress ;
Not beautiful, but young and pure,
She has a look and voice demure ;
Yet, in that soul of earnest truth,
There is a merry gush of youth ;
The limpid stream of quietude,
Translucent with simplicity,
Will often break from plenitude,
In sparkles of unconscious glee.
Her bubbling words for ever start
From out the fountain of her heart ;
And she knows not if she be fair,
Nor if she be the heir of wealth ;
Nor hides a glance of honest stealth
From one too young to think or care
But how his love he best may say.
How stole this saint my heart away ?
A touch dissolves the gentle form,
And from her breast a jewel warm
Among the ashes ye may see :—
The crystal is SINCERITY !

Spirits of Air, and Fire, and Sea,
Sweep the sky—its flashes tame
To light the blaze of memory !
Rise, my next love, at thy name—

EMILY !

In glowing loveliness appears
The goddess of the student's years ;
She seems to move diviner than
The oiden forms—Olympian,
And all around, with twinkling faces,
For ever dance a group of Graces.
She has a beauty, sweet and strange,
That to a thousand shapes will change ;
Yet not her outward loveliness
The dazzling soul can so possess,
As the ever winning eloquence
That flows from purest love intense
Of every breathing, burning thought

That Genius from its depths has brought.
I dreamed me o'er the Poet's page,
And strove to grasp the thoughtful Sage ;
Yet, both, a new significance
Transfused through her sweet lip and
glance,
And all great souls did seem to find
In her a genial heart and mind,
And kindled there the truest ray.
How stole this star my heart away ?
A flash electric solves the spell ;
The gold within the crucible
(I leave it you the which to guess)
Is INTELLECT, or is LOVELINESS !

Spirits of Frost, and Ice, and Cold,
Chill the coals and kill the flame !
And from the air a statue mould ;
Rise, my next love, at thy name—

CLARA !

Like Venus rising from the sea,
A snow-white face of faultless lines—
A form of perfect symmetry ;
Her pencilled brow enshrines
An icy brilliant eye ; her lip
But speaks of nicest workmanship ;
Its bloom is not the bloom of life,
But rather like the crimson stain
That may from year to year remain
Upon a coldly glittering knife.
No shade of feeling ever crossed
That face of aye unmelted frost ;
No languor in her attitude
For once unstrings the saintly prude ;
No swimming motion in her gait,
But all the march of queenly state
Upon a ceremonial day.
How warmed she then my heart away ?
I just had seized the magic brush—
Had knelt before the shrine of Art,
And bathed within the glorious flush
Of visioned Beauty,—thus my heart
Leapt at the sight of her, but shrank
To find no soul, and all a blank.
Now let the statue crumble down,
And, like the fragment of a crown,
Upon the dusty hearth and sooty,
Behold the frozen pearl of BEAUTY !

Spirits of Stars, and Streams, and Flowers,
Scatter your fragrance and bloom !
Bring back my last love, ye winged Hours,—
At her name, oh give her room !

ANNA !

A little, gentle, loving maid,
In simple mourning weeds arrayed—
A lily in an ebon vase.
Her ripe, yet pure, transparent face
Shows quick the passing rosy rush
Of soft emotion's faintest flush,—
As if a bridal rose should change,
By some indwelling magic strange,
From white to red and red to white.
Her drooping eyelids shade the light
Of eyes that else had shot too bright ;
And on her lip a fairy smile
Lies sweetly sleeping all the while,—
Save when, awakened but in half,
It starts bewildered to a laugh !
Her many sorrows leave no shade,
Nor aught of brooding gloom impart ;
But, sunshine lies upon the braid
Of golden glory round her head,
And sunshine lies within her heart.
Her lips and looks are love distilled,
With brimming love her soul is filled,
And love flows in her motions all,
And makes her voice most musical.
If more than this I cannot say,
Why drew she then my heart away ?
Again, oh wand, dissolve the shape,
And let the magic mist escape ;
Behold a charm all charms above—
Here glows the diamond of Love !

The incantation's done. The last sweet lesson,
Unwitting given, hath taught a deep philosophy—

To love for Love's, and not the loved one's,
sake ;
In loving her, I loved but Love, and now
All shapes and persons matter not to me,—
For, at the best, they fade and pass away.
To love is its own end ; to love some one
Degrades an end unto a means, and makes
The soul dependent on mere outward forms
That come and go, and bring us pain and tears.
Call this the cold philosophy of Self ?—
But this is aye a world of cruel change,
And sweet refined pain must conquer pain,—
And, loving thus, the essence all remains,
And absence, change, and death, may do their
work ;

The Love itself survives. Nor do me wrong
To think me faithless ; the lesson also warns
To keep the heart shut up to its own joy.
Nor think me fickle that I changed so oft,—
More oft, in truth, than I have told. For I
Did but obey a self-transforming instinct,
Like as the seasons change, the trees enlarge,
The shells renew their pearly homes, the birds
Assume new hues, and serpents cast their
slough.—
Or, as Humanity doth ever change
Its ends,—first loving savage Strength, then
Wealth,
Wisdom next, and last of all, the might of Love,
Which is the life of Man, whose God is Love.
DOCTOR FAUSTUS.

Home Correspondence.

To the Editor of the Literary World.

Frankford, Philadelphia Co., Pa.,
26th June, 1847.

DEAR SIR :—I notice in the Literary World for June 26th, on page 484, in the form of a note, the following statement :

"Jacob Beman, who may be regarded as the founder of the mystics. It is very certain that one willing to examine the subject will find Swedenborg must have been nearly as much indebted to this singular man for his doctrines, as to any remarkable revelation of his own."

This opinion is entirely erroneous. In proof of this the following extract of a letter addressed by Swedenborg to Dr. Gabriel Andrew Beyer, will be deemed, I believe, conclusive. Dr. Beyer was professor of Greek Literature, and member of the Consistory at Gottenburg ; he was also a believer in the doctrines unfolded in the writings of Swedenborg. The letter in its original Latin may probably be found in the first volume of "Documents relating to the Life of Swedenborg," published by Dr. Tafel, Royal Librarian, Tubingen ;—a well known editor of several of Swedenborg's works and defender of his doctrines. I copy from an English translation found in Hobart's Life of Swedenborg, and of which copies may be obtained at John Allen's, No. 139, Nassau street, New York.

[Extract.]

Stockholm, February, 1767.

DEAR SIR :—By your friend, I have been asked several questions, to which be pleased to receive the following as an answer :

1. *My opinion concerning the writings of Behmen and L.*—* I have never read them. I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated ; wherefore, when heaven was opened to me it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times ; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word."

* Supposed to be Lavater.

He had already stated in a letter to Dr. Beyer more than a year previous, the same fact in relation to Behmen. "Of the writings of Behmen I cannot judge, as I have never read them."

Swedenborg commenced the publication of his theological works in 1749, and previous to February, 1767, the date of the letter from which the first extract is taken, the following works had been published, viz.: *Heavenly Arcana*, 8 vols., 4to.; *Apocalypse Revealed*; *New Jerusalem and its Heavenly Doctrines*; *Four Leading Doctrines*; *Divine Love and Wisdom*; *Divine Providence*; *Heaven and Hell*, and *Last Judgment*.

The statement contained in the note referred to is, you will hence perceive, unfounded, and I hope you will consider it but an act of literary justice to correct this statement.

Very respectfully yours,

JOSHUA O. COLBURN,
Lic. Min. New Jerusalem Church.

We must apologize to our respected correspondent for not sooner giving place to his acceptable communication. The note to which he refers was not intended as a slur upon Swedenborg, much less do we intend to impeach the veracity of that great man in the comments which suggest themselves when perusing his own letter in relation to Behmen. We venerate the great learning of Emmanuel Swedenborg, and we think it most noteworthy that, in the course of his stupendous reading, he should not have laid hold of a writer so remarkable as Jacob Behmen, and one with a mind so akin to his own in many of its phases. We may venture to add, that the omission is to be regretted, as the modesty of the German might have been of signal service to the Swede.

Behmen appears to have been a man of singular simplicity, with no self-seeking, who solemnly believed himself the recipient of Divine revelations, but who, in the singleness of his heart, never sought to identify himself with the truth revealed. He did not aspire to be the founder of a sect, yet the "utterances" of Behmen were perhaps not less suited than those of Swedenborg to call a sect into existence, had other circumstances and other agencies co-operated with their enunciation.

Let us remark, before pursuing the subject further, that by this incidental contrast we mean neither to advocate nor to condemn the doctrines of these two remarkable men. The character of this work, indeed, would scarcely permit the discussion of the doctrinal points in religion which they have raised. But wild and extravagant as many of their dreams seem to us, we are unwilling to condemn as fanatics men whose lives were blameless, and the facts of whose experience, however singular they may appear, are too well authenticated by human testimony to be rejected as false.

Well, then, the minds of each of these men were singularly constituted—both were poetic in temperament, and both spiritual in their tendency; promptings which, with other minds, might have led to an epic, a tragedy, a Platonian Republic, or an Utopia, with these men incited to the World of Spirits: even as the wild reveries of fervid imaginations have elsewhere incited men such as Mahomet, Jacob Behmen, Emmanuel Swedenborg, and Joe Smith, the Mormon:—and, in saying this, we by no means wish, by this collocation of names, to speak contemptuously, or to confound the characters of these four, which, except in one point, have little in connexion. Three were founders of a sect [Mahomet alone was the founder of a system], and we are half in doubt if Behmen were not the most original of the three—he has, at least, less of egotism than

the others, and therefore we place his singleness for truth higher.

Then we must say in conclusion, that if Swedenborg had never read Behmen, there must have been very remarkable coincidences of thought, and of perceptions of truth; and as we do not see any light thrown upon the Scriptures through the revealments of Swedenborg, other than such as devout and correct searchers for the truth find without such aid, and find unmixed with what to our eyes seems too like the puerilities and whims of an ingenious and excited fancy, we are not prepared to bow to the coolness, nay effrontery of his assumptions. In saying this, we repeat again, we do not accuse him of falsehood in any respect—the success of Swedenborg, like the success of all founders of a sect, is merely to be imputed to his own implicit belief in what he propagated. How this belief is superinduced we do not undertake to say; we only recognise the fact.

Behmen was twenty-five years of age, when "a great light is, he says, shed round about him," like that which blinded for three days the great Apostle of the Gentiles, and which when the blindness passed away left him with all the fervor, the eloquence, and power of an inspired preacher of God. So Behmen declares he understood things, and talked upon what before had been no part of his mind; and his writings certainly are not such as we should expect from an uneducated shoemaker. In like manner Swedenborg, at the age of fifty-two, turns from the results of his great learning and searches into the hidden things of the Spirit—and rapt in the contemplation of divine spiritualities, believes himself to have been caught to the heaven of heavens. All this, as a dream of Genius, is most beautiful, but as nothing deeper is shed upon his spiritual vision than we before had in the sacred Scriptures, we must only look upon these things with a wondering joy that we have faculties which can become so sublimated, as affording an indirect testimony to the reality of spiritual truths, and relieving somewhat the heaviness of our materialism.

It was in this light our note was appended to the article upon Wesley, and we do not see that the letter quoted from Swedenborg affects our position other than making the assumption of Swedenborg appear to our eyes in a stronger point of view. He rejects all the gradations of thought, all linkings to the great minds which have gone before him, and claims to have received his doctrines directly "from the Lord, who is the Word."

Scientific Proceedings.

PARIS ACADEMY OF SCIENCES—MAY 5, 10, and 24.—M. Arago gave an account of some improvements made by M. Delavigne on the apparatus employed by Captain Manby for saving shipwrecked persons. A report was made of a brake for railway carriages invented by M. Laignel, and adopted in Belgium. The committee charged to report upon it express great approbation; and as a proof unanimously recommended that a prize of 2,500f. shall be awarded to M. Laignel. A paper was received by M. Dolfus, on the injurious effect upon health from the stagnant water in the pools occasioned by the excavations along the lines of railroad for the purpose of using the removed earth. In the commune of Bollivelu, on the Strasburg and Bâle railroad, where there are several of these pools, the number of cases of malaria has increased to a frightful extent. In 1842, before these pools were

made, the number of cases of marsh fever was only 36. In 1844 it was 166. In 1845, the plants characteristic of stagnant water having increased, the number was 743, and in 1846 it was 1,166—and this too in a population of only 1,446 inhabitants. The mortality also has been augmented. The average number of deaths per year from 1836 to 1845 was only 36, although after 1844 the evil had already begun to pronounce itself in a striking way; but in 1846 the number of deaths was 54. In the small commune of Feldkirch, the number of cases of fever in 1843 was 2; in 1844, 20; in 1845, 135; and in 1846, 376. M. Lallemande made a favorable report on a paper, by M. Pujeade, recommending the use of medical springs during the whole of the year, instead of confining it to seasons, as is now done. M. Barral sent in a paper showing the advantages and disadvantages of the two modes of gilding, viz. the old process by mercury and the electro-chemical. For solidity he gives the preference to the former; but for safety, where the article gilded is one for domestic use and comes into contact with acid, he prefers the latter. M. Goujon informed the Academy that he had calculated the elements of the comet discovered on the 7th inst. by M. Colla. He states that it was departing rapidly from the sun and the earth, and that probably no further observations could be made upon it. A paper was received from M. Malapest, on the advantages to be derived from cauterization by chemical agents. M. Bourdin made a communication on the hemostatic property of cotton. He recommends that the cotton should be cut into fragments and placed on the wound after it has been carefully sponged, before any more blood can flow. A tabular account of the condition of the French establishments in Algeria was received from the Minister of War. Algeria, which is situated at the north of Africa, occupies the limit which separates the temperate from the hot climates. The year, the mean temperature of which differs little from that of the south of France and Spain, may be said to have only two seasons. The first, which is temperate, is comprised between the 1st of November and the 1st of June. In this interval, there are rains and a vigorous vegetation. The other portion of the year is hot and dry, and reminds one of the heats of the equinoctial zones; but the nights are cool, and there are frequently heavy dews. The towns, already numerous, which cover the surface of the country, occupy the northern and southern slopes of the double chain of mountains (the great and little Atlas), which, extending from east to west, represents the general figure of the French possessions. The northern slope, the foot of which is bathed by the sea, receives its breezes for a certain distance, beyond which there is a refreshing north wind. This portion of Algeria is more fertile and more populated than the other, which is exposed to the sirocco. These mountains are divided by ravines, many of which are of great depth, or humid valleys, with large plains, many of which are still marshes, and give out a miasma, which causes great disease during the hot season of the year. Generally speaking, however, the climate of Algeria is healthy and agreeable; and, with certain precautions, Europeans are able to preserve their health—or at least greatly diminish the number and gravity of the attacks of diarrhoea, dysentery, and intermittent fevers with which on their arrival they are menaced. The medical officers of the government recommend to all new colonists to wear clothing alike calcu-

lated to resist heat and cold, to avoid exposure to the night air, to observe great cleanliness, to avoid the use of exciting food and spirituous liquors, and to take a siesta for an hour every day during the greatest heat. A paper was received from M. Barral, giving an account of a simple mode of ascertaining whether gilded articles of silver or copper have been treated by the electric process or the old mercurial process. By dissolving the article in diluted nitric acid, the covering of gold is separated. When the article has been gilded by electricity, the gold, which remains in a perfect state, is bright on both sides; but when it has been laid on by the aid of mercury, the inner surface is black.

Music.

MOSÉ IN EGITTO.—Notwithstanding the extreme heat of the weather, this elaborate opera has been produced by the Havana Company with unusual spirit, and listened to by large and attentive audiences. The basso and tenor appear to frequent advantage in the *Mosè*, and Ranieri was deservedly applauded. The scenery was entirely inadequate to the grandeur of the subject. Tedesco's benefit was highly flattering to the artiste. *Una voce poco fa* was given between the acts. A farewell concert of the Troupe at Castle Garden, proved an acceptable *finale* to their prosperous engagement.

Miscellany.

THE PROGRESS OF AMERICA.—Under this title Mr. John Macgregor, "Secretary to the Board of Trade," has just put forth two volumes of about 1,500 pages each, exhibiting in the most condensed form a vast body of minute geographical, historical, and statistical information, making a book of general reference. Mr. Macgregor contrasts North and South America; and in developing the contrast thus sketched, Mr. Macgregor, says the London *Athenaeum*, has clearly shown that the progress of commerce is identical with the progress of civilization, and that every restriction imposed upon trade is a step backwards towards barbarism. The Anglo-Saxon race has won its position of pre-eminence in the Old and New Worlds because it has been urged forward by the spirit of industry, invention, production, navigation, and trade. The English and American branches of that race are united by community of language, of literature, of liberal institutions, of religious freedom, and of industrial perseverance. The disunion of these two branches, the disruption of such sacred ties, would throw back the civilization of mankind to a distance to be measured by centuries. Both races have reached the shores of the Pacific, and brought European civilization face to face with the presence of the older civilization of China and Japan. Another generation will not pass before the ports of California and Oregon will receive the commerce of the opposite extreme of Asia, and render impossible the maintenance of exclusion by the Chinese and Japanese. Impressed by the magnitude of these prospects, continues the *Athenaeum*, we are glad to give currency to the concluding remarks of Mr. Macgregor. They are the sentiments of every enlightened Englishman—as we trust they soon will be of every intelligent American:—

"If there be one course of policy, more than another, which we would advocate—to which we would devote our labors, in order to aid in obtaining the only certain *guarantee* of peace and of friendship between two great nations,

who in language and race are one people—that course of policy is to establish the least possible restrictions on the interchange of the commodities of the one country in the other—upon the arrival at, remaining in, and departure from, of the ships and citizens of America, in every British port and place in the universe—of British ships, and subjects, in every port and place within the American regions. If ever the history of the world presented two states in a position and condition to do each other the utmost possible good, or the greatest possible evil, such are the actual positions and actual conditions of the United Kingdom and the United States. These constitute subjects of serious consideration for the governments and for the people of both England and America. Awful, indeed, would be the consequence, if those wild or foolish politicians who, from ignorance, vanity, ambition, or with more dangerous and unprincipled designs, would involve the British and American powers in the certain calamities of war, by misguiding the people and the governments of both countries. Civilization in America and in Europe would, for the time, be paralysed; and, not only the present generation, but succeeding generations, would suffer grievously by an interruption of peace and intercourse between the members of a great family: who, though divided as to their governments, are, nevertheless, in spite of their respective prejudices, bound together as one people: by the inseparable union of speaking the same language; of being educated in schools in which the same lessons are taught—and trained at firesides, where the mothers instil into their children the same virtues; by reading the same literature; by studying similar laws—professing generally the same religion; by cherishing the same domestic associations: practising, from hereditary and common usage, the same manners; by having, until a very late period, a common history; in short, by inheriting their vices and virtues, and their folly and wisdom in common. It has been the long and serious contemplation of these grave circumstances, which has at all times—while in America and while in Europe—urged, and does, and will, hereafter urge us to advocate and promote every measure which materially, morally, and honorably can strengthen the ties that will bind and maintain, in peaceful harmony, the whole British Empire and the United States of America."

HIEROGLYPHICAL PLATES FROM THE MOUNDS.—An account of certain "hieroglyphical mica plates" from one of the mounds of the west, lately found its way into the newspapers, and was extensively copied in this country and Europe. By the following paragraph, from a letter from E. G. Squier to Prof. Silliman, and published in the "American Journal of Arts and Sciences," for July, it will be seen that the supposed hieroglyphics are simply natural discolorations of the mica. All accounts of the discovery of hieroglyphics, or letters, among the aboriginal remains of our country, should be received with extreme caution:—

"You have probably observed a paragraph, going the rounds of the newspapers, credited to a journal published at Lower Sandusky, in this state, to the effect that a number of inscribed plates of mica were recently discovered in excavating an ancient mound near that place. These plates are represented, in the account, as oval in shape, measuring seven by ten inches, and 'covered with *hieroglyphics* of different and beautiful colors, betokening a more advanced and entirely different state of the arts than has heretofore been discovered in the remains of the Indian tribes!' As this announcement has created some degree of interest, and elicited some inquiries, it will not be out of place to observe, that one of the plates has been placed in our hands, through the kindness of a friend, residing at the point mentioned. The form of the plates

and their size are correctly represented, but the *hieroglyphics* are nothing more nor less than *discolorations* caused either by the infiltration of a mineral solution between the laminae, or by its presence at the period of crystallization. The material is very well known as *graphic* or *hieroglyphic mica*, a deposit of which occurs upon the Schuylkill, not far above Philadelphia. Although the discoloration, following the planes of crystallization, falls, in places, into right lines, it seems utterly unaccountable that they were mistaken for the work of man! This is another illustration of the very loose manner in which facts relating to our antiquities have been placed before the world:—a looseness, unfortunately, not entirely peculiar to newspaper statements. The plates are very pretty specimens of the mineral, and are each perforated, near one of the ends, with a small hole. They were undoubtedly used for purposes of ornament. Mica is common in the mounds, sometimes cut into the form of scrolls and other ornamental plates. I have taken a bushel of the sheets from a single mound."

THE AGRICULTURAL IMPLEMENTS OF THE PERUVIANS.—They had neither the iron ploughshare of the old world, nor had they animals for draught, which, indeed, were nowhere found in the new. The instrument which they used was a strong, sharp-pointed stake, traversed by a horizontal piece, ten or twelve inches from the point, on which the ploughman might set his foot and force it into the ground. Six or eight strong men were attached by ropes to the stake, and dragged it forcibly along—pulling together, and keeping time as they moved by chanting their national songs, in which they were accompanied by the women, who followed in their train to break up the sods with their rakes. The mellow soil offered slight resistance; and the laborer, by long practice, acquired a dexterity which enabled him to turn up the ground to the requisite depth with astonishing facility. This substitute for the plough was but a clumsy contrivance; yet it is curious, as the only specimen of the kind among the American aborigines, and was perhaps not much inferior to the wooden instrument introduced in its stead by the European conquerors.—*Prescott's Peru.*

THE CUCA.—This is a shrub which grows to the height of a man. The leaves when gathered are dried in the sun, and, being mixed with a little lime, form a preparation for chewing, much like the betel-leaf of the East. With a small supply of this cuca in his pouch, and a handful of roasted maize, the Peruvian Indian of our time performs his wearisome journeys, day after day, without fatigue, or, at least, without complaint. Even food the most invigorating is less grateful to him than his loved narcotic. Under the Incas, it is said to have been exclusively reserved for the noble orders. If so, the people gained one luxury by the Conquest; and, after that period, it was so extensively used by them, that this article constituted a most important item of the colonial revenue of Spain. Yet, with the soothing charms of an opiate, this weed, so much vaunted by the natives, when used to excess, is said to be attended with all the mischievous effects of habitual intoxication.—*Ibid.*

A BEQUEST BY SHIRLEY OF STRATFORD.—"The whole of my dramatic works, consisting of nine tragedies, one comedy, and five smaller productions, I bequeath to the governors of the Foundling Hospital, in trust for that greatly useful institution, hoping their being enabled to get them performed, unaltered or mutilated, in one of the London theatres, they being certainly not inferior to any set of such performances produced at the present age; and should they be acted, I request the repayment out of the profits to all subscribers to me, which can amount to but a small sum of money."—*Chronicles of the Foundling Hospital.*

NATURAL HOLLOW IN GRAVEL.—A correspondent from Towcester, in Northamptonshire, writes to us as follows:—“A few days since, as some workmen were engaged in excavating gravel in a large pit, within a mile of this town, they came accidentally to a hollow space of a circular form, in the shape of an inverted basin, rather more than six feet in diameter at the base; the top of which had the shape of a dome. It is thirty feet below the surface. Several feet of the gravel have been removed from the bottom of the hole, with the object of ascertaining whether any organic remains were below in the loose gravel. As no mention is made of such a phenomenon in gravel—although it is common in various rocks—perhaps some of your geological readers will offer an explanation of the above.”—*L. Athenaeum.*

FORMATION OF CHARACTER.—If greatness can be shut up in qualities, it will be found to consist in courage and in openness of mind and soul. These qualities may not seem at first to be so potent. But see what growth there is in them. The education of a man of open mind is never ended. Then, with openness of soul, a man sees some way into all other souls that come near him, feels with them, has their experience, is in himself a people. Sympathy is the universal solvent. Nothing is understood without it. The capacity of a man, at least for understanding, may almost be said to vary according to his powers of sympathy. Again, what is there that can counteract selfishness like sympathy? Selfishness may be hedged in by minute watchfulness and self-denial, but it is counteracted by the nature being encouraged to grow out and fix its tendrils upon foreign objects. The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been made in all ages to construct the Christian character, omitting sympathy. It has produced numbers of people walking up and down one narrow plank of self-restraint, pondering over their own merits and demerits, keeping out, not the world exactly, but their fellow-creatures, from their hearts, and caring only to drive their neighbors before them on this plank of theirs, or to push them headlong. Thus, with many virtues, and much hard work at the formation of character, we have had splendid bigots or censorious small people.—*Friends in Council.*

It is a somewhat singular circumstance that as Hogarth, throughout his life, uniformly opposed the establishment of a Public Academy of Arts, he should, by the very course he pursued in encouraging and concentrating at the Foundling Hospital an exhibition of the talents of British artists, have himself promoted a consummation of the objects which he had all along deprecated. “In consequence,” says Nichols, “of the public attention bestowed upon the paintings presented to the Foundling Hospital by Hogarth, the Academy in St. Martin’s Lane began to form themselves into a more important body, and to teach the arts under regular professors. But, extraordinary as it may appear, this scheme was so far from being welcomed by Hogarth, as indicative of a brighter era in the Fine Arts, that he absolutely discouraged it, as tending to allure many young men into a profession in which they would not be able to support themselves, and at the same time to degrade what ought to be a liberal profession into a merely mechanical one.”—*Ib.*

In 1750, William Williams, Esq., who possessed property in Jamaica, bequeathed the same to certain persons “in trust to sell the same, together with all and every the Negro, Mulatto, and other slaves whatsoever to me belonging, with their future offspring, issue, or increase, and to pay the net proceeds to the treasurer of the Foundling Hospital.” His next bequest is as follows: “Item; I give and bequeath to that

most abandonedly wicked, vile, detestable rogue and impostor, who hath assumed, and now does, or lately did, go by the name of Gersham Williams, pretending to be a son of mine, one shilling only, to buy him an halter, wherewith to hang himself, being what he hath for a long, long, very long while past merited and deserved from the law, of the hands of the hangman for his great and manifold villainies.”

At the demise of his reputed father, this “Gersham Williams” made many attempts to compromise matters with the governors of the Hospital regarding the legacy; but he proved a slippery character, and failed in his object. The legacy yielded to the charity £5,563.—*Ib.*

CONFORMITY.—It will ever be one of the nicest problems for a man to solve, how far he shall profit by the thoughts of other men, and not be enslaved by them. He comes into the world, and finds swaddling clothes ready for his mind as well as his body. There is a vast scheme of social machinery set up about him, and he has to discern how he can make it work with him and for him, without becoming part of the machinery himself. In this lie the anguish and the struggle of the greatest minds. Most sad are they, having mostly the deepest sympathies, when they find themselves breaking off from communior with other minds. They would go on, if they could, with the opinions around them. But, happily, there is something to which a man owes a larger allegiance than to any human affection. He would be content to go away from a false thing, or quietly to protest against it; but in spite of him the strife in his heart breaks into burning utterance by word or deed.—*Friends in Council.*

A NEW SUBSTITUTE FOR CORN.—From authentic information recently received from the province of Pernambuco, it appears that farinha de mandioca (or casava) may be obtained in any quantity. This article forms a highly nutritious, and when properly prepared an extremely palatable, description of food. In Pernambuco it is eaten by all classes of people, without exception; and its price varies 1*l.* 12*s.* 5*d.* to 1*l.* 12*s.* 8*d.* per imperial quarter.

Among the fathomless things that are about us and within us, is the continuity of time. This gives to life one of its most solemn aspects. We may think to ourselves,—Would there could be some halting-place in life, where we could stay, collecting our minds, and see the world drift by us. But no: even while you read this, you are not pausing to read it. As one of the great French preachers, I think, says, We are embarked upon a stream, each in his own little boat, which must move uniformly onwards, till it ceases to move at all. It is a stream that knows “no haste, no rest;” a boat that knows no haven but one. * * The main object for the historian is to get an insight into the things which he tells of, and then to tell them with the modesty of a man who is in the presence of great events; and must speak about them carefully, simply, and with but little of himself or his affections thrown into the narration.—*Friends in Council.*

A correspondent of the *London Daily News* throws out a hint to railway companies which is at least worth repeating for what it suggests,—even if he be over sanguine as to the particular growth which he recommends. “Travelling,” he says, “along the lines which now intersect the country in various parts, I have frequently been struck with the idea that the extensive embankments formed by the cuttings might be turned to good account by planting vineyards on that land which now lies idle. I am satisfied, from observation, that the sunny sides of these embankments are admirably adapted for the growth of vines in most instances.”

The *London Daily News* gives the following particulars relative to a contemporary and companion of Burns, Mr. John Blane, who has died at Kilmarnock, in the 85th year of his age. During the period when Burns held the farm of Mossgiel, deceased was in his service; and, it is believed, first acted as *gadsmen* and afterwards “essayed the haunding of the plough” on the ground made memorable by the turning up, by the ruthless ploughshare, of the mouse’s nest and of the “wee modest crimson-tipped flower.” He frequently accompanied Burns in his visits to the “Mauchline belles;” and several anecdotes regarding the great bard have now, it is feared, been lost for want of a chronicler. With one exception, there are now none in Kilmarnock who were personally acquainted with Burns.

THE MARRIAGE CUSTOMS OF THE ASSAMESE have many curious points of similarity to those of the patriarchs described in the Pentateuch.

“Jacob served Laban as a servant or bondsman many years to obtain in marriage Leah and Rachel, who were sisters; and he was not allowed to marry the younger before the elder. So in Assam a man may marry two sisters, but he must not marry the elder before the younger. It is not uncommon, when a man is poverty-stricken, to engage to live and work for several years for the father of the girl he wishes to marry. He is then called a Chapunea, a kind of bondsman, and is entitled to receive bhat kupper, food and clothing, but no wages; and at the expiration of the period of servitude, if the girl does not dislike him, the marriage takes place. The man is looked on in the family as a khanu damad (or son-in-law), and is treated kindly. If the girl’s father be very wealthy, and he has no sons, he will sometimes select, from some equally respectable family, a husband for his daughter, and bring him up in his own house. The youth so selected is likewise called a Chapunea, and inherits the whole of his father-in-law’s property. If a woman’s husband dies, though she may be only eighteen or twenty years of age, she can never marry again.”—*A Sketch of Assam, just published.*

Recent Publications.

The History of Sunday Schools; and of Religious Education, from the Earliest Times. By Lewis G. Pray. Boston: William Crosby and H. P. Nichols.

So far as we know, this is the first history of the kind which has ever been published. Such a history has often been inquired for; but no one but Mr. Pray has ever yet had the courage to undertake its preparation. The work is not so easy as it may appear to be to those who have never familiarized themselves with the subject. There is a difficulty in coming at its details, particularly in this country. The Sunday School institution has no historical societies: there are too many individual records to allow a generalization. The materials for a history are too scattered—exist in too many forms—and are no way accessible to the historian. All that can be done, is to gather the few details of its origin which exist, and on incomplete data arrive at its present condition and results.

We should think that Mr. Pray had no very correct opinion of the real character of his work when he undertook it. He may have thought that it would not prove a very difficult one; but if he did, we are surprised, for he himself is a Sunday School Superintendent, and must have known the impossibility of gathering Sunday School facts and statistics. We infer that he did not at first intend to devote one-half of his book to an account of the rise and progress of religious education—that he meant this subject to occupy the space usually allotted to a preliminary essay; for, if he meant otherwise, he should have called his book a *History of Religious Education*,

with a Sketch of the Origin and Early Progress of Sunday Schools, and not arranged the title as he has. As it now reads, it conveys a false impression. While he adduces sufficient evidence to establish the claim of Robert Raikes to the honor of being the founder of the Sunday School system, and has collected a few facts relative to its early progress in Great Britain, and its subsequent introduction into Ireland and on the Continent, he presents scarcely anything concerning its operations, and their extent at the present time. As we have said, there is a difficulty here which he had to meet; and yet, if he had possessed himself of the current Sunday School periodicals of Great Britain, he might have presented much that would have imparted a higher value to his book, and made it a little more complete.

The chapter devoted to an account of the Origin and Progress of Sunday Schools in America is exceedingly meagre in its details, and shows that Mr. Pray knows but little concerning these Schools in this country, beyond the boundaries of the Unitarian Society, of which we suppose him to be a member. Of this chapter, occupying thirty-two pages of his book, twelve only are given to an account of Sunday Schools and Sunday School Societies generally, while the remainder is devoted to descriptions of two or three schools in connexion with churches of his own denomination, and brief accounts of the Universalist and Unitarian S. S. Societies.

We do not understand why, in his account of the New York Sunday School Union, instituted in 1816, he gives us no statistics later than those for the year 1825—twenty-two years ago—when the Reports of that Society have been regularly issued, and were to be had from time to time. He states that there were then connected with it 58 Schools, 616 conductors, and 4,430 scholars. Would it not have been better to have used the Report for '46, from which it would have been seen that the number of Schools was 109, and the whole number of conductors and scholars nearly 22,000? Here is an important fact—one that was easy to be had—and it should have been stated.

So also, in the account of the American Sunday School Union—the most extensive and efficient organization of the kind in the country. He quotes from the Report of 1831, instead of the past year, and devotes to its history and operations not quite a page of his book. We cannot see the reason for this; neither can we see why nothing definite is said concerning its missionary and publishing departments, when the missionary operations of the Unitarian Society are somewhat minutely stated. Surely, these are a part of the history of Sunday Schools in this country; and an abundance of facts of general interest and importance on these points might easily have been gleaned from the Annual Reports and other documents of the Union. Is Mr. Pray wholly ignorant of the fact, that this Society has a catalogue embracing more than 1,000 varieties of books, maps, and cards, all specially prepared for Sunday School uses? Why has he not stated that their complete Library—numbering nearly 600 bound volumes—has no parallel for excellency and adaptedness to its purpose in this or any other country? and that by means of its missionaries it is instrumental every year in bringing thousands of destitute children and youth, particularly in the Western States, under the wholesome and restraining influences of religious instruction? We cannot think that these facts have been omitted designedly, for we can see nothing to be gained by such a course by a writer like Mr. Pray; but one cannot help thinking that he would have availed himself of all the facts to be had, when facts on this subject are so comparatively rare.

And then, too, not a word is said concerning the Massachusetts S. S. Society—an organization composed of New England Congregationalists, and some fifteen years old. This Society has its seat of operations at Boston, where Mr. Pray resides. Neither is the New England (Baptist)

S. S. Union mentioned. Both of these are publishing Societies, and the first to quite an extent.

The S. S. Unions of the Methodist and Episcopalian Churches are also left out entirely. According to the last Report of the former Society, whose operations are confined (with the exception of Maryland) to the Free States, there were then in connexion with it 6,111 Schools, embracing 61,000 officers and teachers, and 320,630 scholars. Now this, in itself, is no small item to be left out of a History of Sunday Schools; and there is greater ground for wonderment when it is seen that such statistics, concerning a smaller Society, are minutely given.

We regret, that as Mr. Pray undertook this work, he did not make it as complete as he might have done. He has gathered quite a quantity of matter relative to Religious Education prior to the formation of Sunday Schools, and this is decidedly the best part of his book, for with this he has evidently taken the most pains.

The interest in the Sunday School institution is rapidly increasing amongst almost all classes. While evils have crept into it, and its original design has in some degree been perverted, there are few thinking men who do not admit its necessity, and value its importance. As we have already said, it is no easy matter to write its history; yet we believe that there is enough of available material for the making of a book of much more interest and value than this, and we hope that such a one will yet be given to the public.

Dealings with the Firm of Dombey & Son. Wholesale, Retail, and for Exportation. By Charles Dickens. With illustrations by H. K. Browne. Part I. New York: Wiley & Putnam, 1847.

THE "American Notes," and "Pictures from Italy," made us quite out of patience with Dickens. They exhibited as striking a perversion of talent as any recent experiment in authorship with which we are acquainted. Dickens wants the comprehensiveness of mind, and extensive knowledge and principles of reasoning necessary to comment upon a new or an ancient country. The vast interests involved in the one, and the hallowed associations which endear the other, render them very inappropriate subjects for cockney flippancy. The whole tone of both the works referred to, was in bad taste; and the occasional wit and graphic ability they displayed, did not redeem them from shallowness. We are, therefore, much pleased to meet Boz on his own ground once more; and if he regards his true interest and the approbation of intelligent readers, he will be in no haste to abandon it. There is indeed something of repetition in the characters portrayed Dombey & Son. They remind us often of their predecessors; but there is enough of originality in each to give them freshness. The interest of the story is well sustained; the humor and pathos most effectively blended, and portions of the descriptive sketches exceedingly animated and characteristic. The little wooden midshipman, the watch of Dr. Parker Peps, Captain Cuttle's hook, and other physical objects are made dramatic in a way peculiar to Boz. Major Bagstock, Miss Tox, Toots, and Feeder, are capital provocatives of humor; Dombey is an effective personation, and Polly the nurse, Florence and little Paul, each lovely creations of different kinds; while the physiognomy of Susan Nipper and the gait of Dr. Blimber, are very significant. In fact, Dombey & Son worthily succeeds Nicholas Nickleby and the Christmas Carol. Wiley & Putnam's edition is the best reprint of Dombey we have yet seen; the volume before us comprises two hundred and fifty-one pages—making the first part of the work. Part second is nearly complete, and will appear in the same form.

Annals of the Lyceum of Natural History of New York, Vol. iv., Nos. 5 to 9. Stanford & Swords. April, 1847.

We are glad to find that the Lyceum of Na-

tural History have resumed their labors for the advancement of Science, and are likely to continue in a course of active publication. Although the Society remained dormant for many years in consequence of pecuniary difficulties, it must not be forgotten by the lovers of science, that it is one of the oldest scientific institutions in the United States, and has done as much for the advancement of Natural History, and for the diffusion of a knowledge of the productions of our country, as any other body of men in the republic. In its former volumes are to be found numerous and valuable contributions from Torrey, Le Conte, Cooper, Gray, Mitchell, and others, who hold a high station among American savans. A set of its annals is a necessary portion of the library of every person who feels interested in the progress of knowledge, and the improvement of our race.

Many will contend that the objects embraced in the study of Natural History, are for the most part unimportant and useless. To such we do not intend to reply at the present moment. We can only pity the ignorance which leads them to despise any of the works of the Creator, and refer them to the pages of Sir John Herschel and Mr. Whewell, in defence of our position. At some future period we may be led to give our own views on this subject, but for the present our readers must be content with a short analysis of the book before us.

The fifth number commences with a monograph of *Pasimachus*, a genus of Coleopterous insects, with descriptions of two new genera in the same class of animals by Dr. Le Conte, of this city; the descriptions are written in Latin, and will of course be intelligible to every scientific man. Then follows a new species of *lepus* from the Rocky mountains, by Major Le Conte, already distinguished by his former communications on Botany and Zoology; some remarkable fossils by Cozzens, a short essay on insects common to the two continents by Dr. Le Conte: with the views of the author on the creation of species, we cannot altogether agree, although they seem quite plausible; still it is an obscure subject, and there is room for much latitude of opinion. Then come two papers on new species of shells, by J. H. Redfield and J. C. Fay; the former of these bears evidence of much care and research, and the descriptions are followed by remarks which point out the affinities of the species described. No. 6 commences with a description of a new goose, "Anser nigricani," by G. N. Lawrence, accompanied with a beautiful figure drawn by the talented author. Great care and study must have been required to discover a new bird of such magnitude, after the labors of Wilson, Bonaparte, and Audubon; and it is a matter of satisfaction to find, that something still remains to recompense the patient ornithologist for his years of toil; this thought is not unmingled with regret that Mr. Audubon's finely illustrated work, which was intended to be final, is thus rendered incomplete. Mr. Lawrence appears to have been rewarded with the success which always attends the diligent investigation of nature's works, as we observe on the cover of the last number a notice of another new bird, a description of which will probably appear in the next publication of the Society. The remainder of the sixth number is occupied by a paper of Dr. Le Conte's on the Geodephagous Coleoptera of the United States. This paper is continued through the succeeding numbers as far as published, and will go far towards completing the history of that portion of the animal kingdom as developed on this continent. With the exception of the preface, containing some remarks on the evils attending the want of libraries necessary in prosecuting any scientific inquiries, the paper is in Latin, and in the classic merit of the descriptions, so different from the Anglo-Saxon and Gallic patois of English and French authors, approaches the style of the German school, and manifests an ease which can only be acquired by long practice. Dr. Le Conte has spent many years in travelling over the more distant and unsettled portions of our country, in search of the

objects of his favorite science. The continent from Lake Superior to Georgia, and from the Atlantic coast to the deserts of the Rocky mountains, has been made to yield its contributions, and most successfully too; judging by the large number of new species described, and the various obscurities of nomenclature which have been cleared up.

After making such a brilliant resumption of their labors, we wish the Lyceum, and every scientific man connected with it, the full success which depends upon an enlightened and discriminating public, and the extended reputation which science never fails to bestow on her votaries.

Poetry and Truth from my own Life. From the German of Goethe. By Parke Godwin. Parts III and IV. New York: Wiley & Putnam. 1847.

THE antecedent parts of this work we noticed at some length at the time of their appearance in the "Library of Choice Reading." The same characteristics mark the present numbers, which are issued two volumes in one, uniform in style. Autobiography is a branch of literature which yields to none in interest or value. Montaigne and Rousseau are quoted continually for the psychological facts they yield, and the Memoirs of Alfieri and Goldoni, written by themselves, are more read than their dramas. To readers unacquainted with the German language the work before us cannot fail to prove attractive and useful. The admirers of that literature often represent the inadequacy of translations to convey a just idea of their favorite authors, and Coleridge's *Wallenstein* is always instanced as a remarkable exception. Next to communing with a gifted man directly through his creations in his original language, is the satisfaction of acquainting ourselves with the circumstances of his life, the manner in which his character was developed, the opinions, tastes, principles, habits, and feelings which distinguish him. This is in no way so attainable as through the diaries and personal memoirs. In the present instance, we have a very copious narrative, and are able to trace the career of Goethe step by step, from his earliest recollection to the full achievement of his fame. His domestic and literary history is given in detail, while the state of his mind and affections is described with minute candor. The work necessarily involves the history of his times, and this adds to its value. It seems to have been a labor of love for Mr. Godwin to translate it. Parts read like a romance. It is emphatically the history of an individual endowed with extraordinary and versatile gifts, and irrepressible activity.

Life of Stephen Decatur, a Commodore in the Navy of the United States. By Alexander Slidell Mackenzie, U. S. N. Boston: Charles C. Little & James Brown. 1846.

OWING to the unaccountably slow process by which Boston publications find their way into the New York market, it is only recently that this interesting work has fallen under our notice. It constitutes the eleventh volume of the second series of the Library of American Biography—conducted by Jared Sparks. How the admirable undertaking of the editor has been received by the public generally, we have but limited means of ascertaining. We understand, however, that but a few more numbers will complete the Library and, from this fact are led to infer that sufficient encouragement has not been awarded to warrant a continuation. If this be the case, it argues a lamentable want of appreciation of national literature, and especially of the patriotic and indefatigable labors of the editor of the writings of Washington and Franklin.

Mackenzie proved himself an able writer by his volume of travels. They are characterized by a minuteness of observation and truthfulness of narrative which, like the efforts of the Flemish painters, led to literal and therefore satisfactory results. Without the slightest ideal

tendency, there is an obvious honesty of purpose, a directness of aim in his descriptions, which command them at once to the reader. We note the same traits in his biographical sketches. They have also the merit of being written *con amore*. The pride of the author is evidently more concerned in his profession than in his authorship. He writes of naval heroes like a man envious of their glory, and notes the particulars of their career with the zest of one familiar with the inspiration and the responsibility involved therein. His lives of Perry and Paul Jones are conceived in this spirit. The life of Decatur is equally vivid. It portrays the commodore as a man upon whom nature had lavished every title to nobility—brave, modest, self-possessed, conscientious and aspiring. Decatur's example doubtless gave a tone to our navy. His achievements—the burning of the frigate Philadelphia at Tripoli—the capture of the Macedonian, and the treaty wrung from Algiers, are narrated with great spirit and authenticity. The principles which governed the official and personal conduct of the hero, his kindness, magnanimity, and devotion to his country are delineated without ostentation, and in a simple, manly way, which attracts the sympathies at once. In fact we consider this book a model in its way. It will preserve the deeds of Decatur in all their freshness, and is a tribute to his memory at once just and endearing.

Kitty's Relations, and other Pencil Sketches. By Miss E. Leslie. Philadelphia: Carey & Hart.

HERE is another novel, of which the scene is laid in Philadelphia. The following passage is very funny; *some* of the portraiture is so true; but whether of a Philadelphian or a New Yorker, the fair reader must decide for herself:—

"Well, Kitty," said Mrs. Hibberts, immediately on her arrival, "I have heard such a flaming account of Philadelphia from me and the girls (who cannot, I think, be in their right senses), that I determined to come and judge for myself. It is to me perfectly astounding that any New Yorkers, worthy of the name, should allow themselves to be so worked upon as to fall into raptures with any other city than their own—Philadelphia especially."

"Mary," said Mrs. Colesbury, "have you forgotten already that my husband is a Philadelphian?"

"To be sure I have not," replied Mrs. Hibberts—"that, unfortunately, he cannot help. But to think that any of our family, all born within five minutes walk of Broadway, should turn against New York!"

"Most extraordinary, indeed!" observed Mr. Hibberts, rising up, and pacing the room.

"I could not have believed it possible," proceeded his wife, "that *my* mother and *my* sisters should be thus wanting to themselves in respect for their native place. And I suppose that you also, Kitty, prefer Philadelphia to New York, notwithstanding you were born there?"

"That, unfortunately, she could not help," said Colesbury.

Mrs. Hibberts turned quickly round and looked sharply at him, to see if he could possibly be serious; but finding that he smiled, she concluded he was only making a bad jest, and merely gave her head a toss.

"Next morning Colesbury volunteered to escort Mrs. Hibberts to any of the most remarkable places of the city, her husband having gone on some business to Baltimore. She declined the proposal, saying that she had not yet sufficiently recovered from the fatigue of her journey to go fagging after sights, and that besides she had always heard there was nothing worth seeing in Philadelphia.

"We have a very fine museum," said Colesbury.

"I am not such a child," replied Mrs. Hibberts, "as to take any interest in shells, and

beetles, and stuffed wild beasts. I learnt all my natural history at school."

"Then there is West's fine picture," said Kitty, "that he presented to the Pennsylvania Hospital. After seeing it I could think of nothing else all day."

"Truly you spent your day very profitably," returned Mrs. Hibberts, with a sneer. "For my part I never could abide pictures—they leave horrid marks on the wall paper."

"The mint is much visited by strangers," said Colesbury, trying to speak very mildly—"would you not like to see the process of coining money?"

"I'd rather you'd go there and bring me some," answered Mrs. Hibberts, laughing at her own wit. "Let me only have a bag well filled with dollars, and I don't care how they are made."

"Is there nothing you would like to see this fine morning?" asked Kitty.

"Why, if I *must* be dragged somewhere," replied her sister, "I don't know that I should have an objection to take a look at some of your shops, and see if their goods are not far inferior to those of New York, and much higher priced. There are several things I want to get."

Mrs. Leedom, who had just come in, then kindly volunteered to go shopping with her. Colesbury departed to his place of business, wondering, as men will wonder, that a woman should want anything new the very day after her arrival with a cart-load of trunks and bandboxes.

Mrs. Hibberts, after directing her sister to have any eye to the baby and to little Georgy, and above all, to Norah their maid, departed with Mrs. Leedom, who, at her request, conducted her to Chestnut street.

"I see," said Mrs. Hibberts, "you have the barbarous custom here of putting girls to attend in dry-goods stores."

"Why is it barbarous?" asked Mrs. Leedom.

Mrs. Hibberts could not say why, and remained silent, while her companion proceeded.

"Excuse my saying that I highly approve of the custom. It affords a respectable living to a great number of young females, and I have never perceived or heard that it has had any ill effect on their morals or manners. Their customers are almost exclusively of their own sex, and the courtesy and patience that are necessary in dealing with ladies are well calculated to improve the deportment of these young women, and to teach them the valuable art of self-command. You will see that they are almost universally girls of good appearance, and good manners; acute in business, but at the same time evincing a disposition to oblige and accommodate; dressed with neatness and propriety; and behaving in such a manner as to deserve respect and consideration."

"For all this," cried Mrs. Hibberts, "I am very certain that it cannot be right to put girls into stores, or it would be done in New York."

This reminds one of the passages in which the vulgar Bransons figure in one of Miss Burney's novels, while Mrs. Leedom, with her long moral speeches, might stand for one of

"Miss Edgeworth's heroines stepping from her covers."

The women of Philadelphia must be very tiresome if they talk thus in paragraphs; but Miss Leslie evidently aims at caricaturing her own townsmen, as well as the cockneys of this metropolis. We are best pleased with some capital touches in "the pic-nic on the sea-shore." Those "seven children with white hair, and dark-brown faces, all of whom hung painfully on the corridor sills, with their heads in and their legs out, for the purpose of surveying us at their ease," offer a group worthy of Mount's pencil.

The Manual of Cricket, with numerous Illustrations, by Alexander D. Patterson. New York: Berford & Co. 1847.

A NEAT pocket companion for those addicted to the manly and healthful game to which it is a complete guide.

Hints to Young Architects, calculated to facilitate their Practical Operations. By Geo. Wightwick, Architect, author of "The Palace of Architecture," &c. With additional Notes, and Hints to Persons about Building in the Country. By A. J. Downing. First American edition. New York and London: Wiley & Putnam, 1847.

THE author of "Cottage, Residences," and "Landscape Gardening," to whom the public is indebted for this agreeable and useful treatise, has effected more in the cause of good taste than any individual in the country. The results of his precept and example are evident all around, in the improved style of rural architecture, and the increased attention given to horticulture. The days of "wooden lanterns," as Tudor called our country churches, are well nigh passed. It is acknowledged that utility and beauty, economy and grace may be reconciled, at least in regard to "building in the country." The varied and tasteful specimens of cottage, villa, and grounds encountered in the vicinity of Boston, and along the Hudson and East Rivers, are in remarkable contrast to the plain, glaring dwellings which fifty or even twenty years ago, deformed the landscape. In effecting this change Mr. Downing has been chiefly instrumental. We are, therefore, prepared to welcome any work from his pen. The one now before us is eminently practical. It is admirably adapted to the wants of the student of architecture. The directions are intelligible and concise; and the editor has added many valuable suggestions drawn from long study, and no inconsiderable experience. The volume is elegantly printed.

Père Jean, or the Jesuit Missionary: a Tale of the North American Indians. By James M'Sheny, Esq. Baltimore: J. Murray. 1847.

A NEAT miniature volume, founded upon one of the most romantic episodes in our history. The early Jesuit missions to this country abound in scenes of privation and fortitude unsurpassed in any similar annals. An interesting tale has been woven, in the present instance, from the life of one of these adventurous priests.

The Chapel of the Forest and Christmas Eve, are the titles of other stories in a like vein, issued by the same publishers.

The Arabian Nights. New York: C. S. Francis & Co. 1847.

THE first of three volumes comprising the whole series of this most popular work. We believe a new and convenient edition of The Arabian Nights has long been wanted. The present is neat, portable, and cheap, and is illustrated by twenty large engravings, and numerous smaller wood cuts. The fresh translation of Mr. Foster has excited no little attention among European scholars, and the success of this edition will go far to determine the question whether this new version can be made to supersede the popular one so long in vogue.

Moreceaux Choisis des Auteurs Modernes à l'usage de la Jeunesse. By F. M. Rowan. New York: D. Appleton & Co.

IT is an excellent idea to render the youth of every nation familiar with the existent literature of their respective countries, through well-selected "readers." The first tasteful example was set among us by Pierpont, the poet, whose American First Class Book is at this moment the occasion of a law suit involving many thousand dollars in a question of copyright. The volume named above forms a valuable addition to the publishers' educational series. It contains choice extracts from modern French writers—Balzac, Dumas, Janin, Lamartine, Michelet, Sismondi, De Tocqueville, Thiers, and others—giving a very satisfactory idea of their respective styles of writing and modes of thought. The usefulness of this very agreeable compendium is enhanced as a school book, by a translation of the new and difficult words and

idiomatic phrases which occur, and by the skilful supervision of the whole by the editor of Ollendorf's new method of learning French.

Dombey and Son. No. 10. Boston: Bradbury & Gould. 1847.

A NEW number of this attractive story, the merits of which are discussed in a previous notice, will be heartily welcome in the form here given to it. The original illustrations by H. K. Brown are followed.

The Works of Flavius Josephus. An entirely new Translation, by the Rev. Robert Traill, D.D.; with Notes and Explanatory Essays, by Isaac Taylor (of Ongar). (No. 2) George Virtue: London and New York. 1847.

THE affecting letter which we published some weeks since from the annotator of this work, in reference to the labors and premature demise of the excellent and indefatigable translator, will have prepared our readers for the present elegant and valuable work. The superior paper and type render this the most desirable edition; its value is greatly enhanced by the numerous steel engravings illustrating the scenes of the history; with medallion heads of personages mentioned by Josephus, from the only authentic sources. Its sale is designed to afford assistance to the bereaved family of the lamented translator.

The Devotional Family Bible. By the Rev. Alexander Fletcher, D.D. New York: George Virtue. 1847.

THE fifteenth number of this beautiful work has just been issued. Besides explanatory notes, practical observations, copious marginal references, &c., each number contains a highly finished engraving on steel, including views of the principal places mentioned in scripture, from drawings taken on the spot.

Pictorial History of England. No. 26. Harper & Brothers. 1847.

THIS popular serial continues to appear at regular intervals. For a cheap publication, the typography and arrangement are remarkably good. The work will be completed in forty numbers.

Publishers' Circular.

VATTEMARE'S LITERARY LEAGUE.—The interesting meeting held at Clinton Hall on the evening of the ninth inst., the Mayor presiding, has given a very strong impulse to Mons. Vattemare's great scheme of a literary and scientific federation among all the people of Christendom.

It was well remarked by Dr. Wainwright in his eloquent speech on that occasion, that in Mons. Vattemare's idea lay the germ of the most efficient Universal Peace society the world has yet known.

Mr. Raymond, the early American friend of the enthusiastic Frenchman, when enlarging upon this suggestion in a few glowing periods, remarked, most strikingly, that the idea of national exchanges was not new: Princes and Governments had sent jewelled snuff-boxes to each other, time out of mind. Elephants too, and tigers from the jungles of Asia, had been characteristically exchanged by nations, whose glory was still in war, from the days of the Roman Emperors till now.

The new materials of exchange proposed by Vattemare, marked an era in the World's history, and he was proud to be identified with the scheme from its very inception in this country, where but a few years previous many regarded with derision the attempt to substitute the products of the human intellect for the snuff-boxes and tigers which were then perfectly intelligible to them as a means of international compliment and conciliation. The highly eulogistic remarks of Mr. Raymond, full of suggestiveness, were delivered with great spirit, and called up several other speakers, whose animation and cheering on of the good work have

ere this spread abroad through the country; and we should not be surprised if the Literary and Scientific League of Vattemare became the rage of the day.

LITERARY INTELLIGENCE.

WE understand that J. E. Ryland, the Editor of Foster's Life and Correspondence (which by the way has reached a second edition in England), is now engaged in translating for the London Tract Society, The History of the Vaudois Churches by Monasbier, the first volume of which, containing 352 pages, is nearly ready for press. He has also in hand the Lives of the German Booz and Oberlin, which are intended for the monthly series of the same society.

Mr. Ryland has been doing good service in the cause of Theological Literature, by translating Hengstenberg on the Pentateuch, the first volume of which has just been published.

NEW WORKS PUBLISHED IN LONDON FROM THE 28TH OF MAY TO THE 12TH OF JUNE.

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